

THE REVIEW OF REVIEWS.

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THE PROGRESS OF THE WORLD.

THE year 1892, upon which we have now fairly entered, is plainly destined to be for all the world a year of exceptional turbulence. We may, indeed, well hope that the horrors of war will not be visited upon any considerable portion of either hemisphere. Yet the unpleasant relations of Bulgaria with Servia, and some other aspects of the Eastern question, are not encouraging signs; while in the western world the behavior of Chili has given rise to a cloud on the horizon that might prove portentous of war.

Famine, Pestilence, and War. The three traditional scourges of the race are Famine, Pestilence, and War. Perhaps the best proof of the solid value of our modern civilization is to be found in the gradual emancipation of the race from these destructive enemies. At almost no other time in history has there been such widespread freedom from all three as in the past decade. While the world's population has grown in our century as never before, the means and results of food production have developed at a far higher rate, and new transportation methods have made it comparatively easy to supply the deficits of one district with the surplus food of another. And thus Famine tends to disappear. As for Pestilence, recent hygienic congresses have sufficiently summed up the amazing conquests that modern sanitary science has made in suppressing epidemics and in well-nigh exterminating some of the forms of infection that have been most fatal in the past. Wars have not ceased from the earth, but peace is henceforth the rule, and war becomes the exception that must grow rarer from decade to decade.

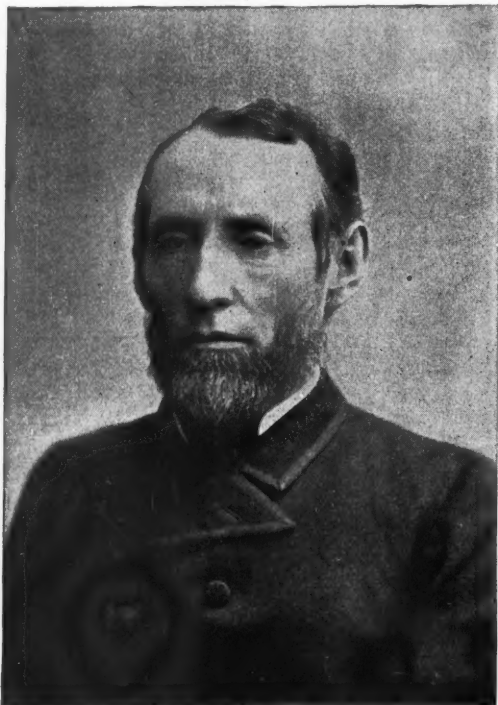
Russia's Scourge. But this year 1892 brings us face to face with the most terrible famine of modern times—a situation that gives us a glimpse of what men suffered in other centuries. The distress in Russia, to all right-hearted men and women who have discerning minds, overshadows in grave importance every other topic of the time. England has, through all her organs of opinion and utterance,

professed to be in convulsions of inconsolable grief because of the death of a young duke who was heir to the heir of Queen Victoria. One of the great London dailies in its leading editorial on the death of the Duke of Clarence and Avondale said: "We have to record a tragedy as terrible as any that imagination has ever conceived." And yet this poor young duke during his lifetime was held in so slight respect and esteem that it had been commonly doubted in England whether the kingdom would ever permit him to come to the throne. When one remembers that millions of men, women, and children are literally dying of starvation in Russia, and that English relief contributions as yet amount to nothing worth mentioning, it seems hard and cruel that vast sums of money should by official order have been squandered all over the kingdom in perfunctory mourning displays on account of the death of one young man who had rendered no public service, and who was but one in a very numerous progeny of equally promising descendants of Queen Victoria. So at least it would appear from the point of view of republican America.

The Grippe Everywhere. If other lands can shut their eyes to the terrible facts of the Russian famine, they are at least not privileged to ignore a baffling and fearful malady that is said to hail from the Czar's dominions. The grippe is epidemic almost everywhere, and strong men as well as the aged and sickly are succumbing to it. Never in a long time has any other form of disease slain so many notabilities. Perforce, the grippe is the most parvasive and disturbing influence of the season, marring all plans, interrupting public and private business, and bringing bereavement into every circle. And as Pestilence always follows Famine, we are warned that from the hunger-stricken plains of Russia this disease in more malignant forms, and other plagues, perhaps, will stalk forth within a year to ravage all nations.

There is room for gloomy forebodings; but meanwhile the call is for action. Elsewhere we publish

articles showing what the American millers are doing to help the Russian starvelings, how the Tolstol family are serving nobly in the death-smitten provinces, and how Madame Novikoff and others in London are endeavoring to make some impression upon British apathy. The House at Washington has not acted fittingly in its refusal to give assent to the Senate bill which provided for a ship at public expense to carry the cargo of flour to Russia. There should be a reopening of the question, with a different result.



SENATOR CULLOM (REPUBLICAN), OF ILLINOIS.
(From photograph by C. M. Bell, Washington, D.C.)

It will be a year of political excitement throughout the English-speaking world.

Politics and Mr. Hill.
The general parliamentary election in Great Britain will probably coincide very closely with the date of the presidential and congressional elections in this country. The question of presidential candidates has begun to assume an acute form. In the domain of personal politics the significant event has been the recognition by the country at large of the extraordinary ascendancy that Mr. Hill has gained. It is now universally admitted that he is in complete control of the New York Democracy. The achievement of securing the State Senate for his party through technicalities which, whether in keeping with the provisions of the ballot law or otherwise, defeated the intention of a majority of the voters, is credited to Mr. Hill's personal influence and bold, unflinching tactics. Mr. Hill's

political strength is not confined to New York; but in the South and Southwest he has powerful support, and he would seem to be the most formidable of candidates for the Democratic nomination to the presidency. He is, in America, the man of the month. He has entered the United States Senate with *éclat* and without any apparent weakening of his hold upon affairs at Albany. The country at large will find the contrasting sketches of Mr. Hill which we present in this number of THE REVIEW OF REVIEWS a very noteworthy foretaste of much disputation that will inevitably rage about his name in the months to come. Meanwhile, Mr. Cleveland is resting and recreating in Louisiana with Joseph Jefferson; but his political friends are not neglecting his candidacy for the presidency. There promises to be a memorable struggle for the mastery of the Democratic convention between these two leaders whom the peculiar exigencies of New York State politics have brought into the highest prominence.

Possible Candidates.
In the Republican camp there is no new light breaking upon the question of the presidential ticket. It is everywhere conceded that Mr. Blaine can be nominated if he wills it. Further, it is quite commonly believed that Mr. Harrison may be easily renominated if Mr. Blaine's influence should be brought to bear in favor of that solution at Minneapolis next June. There is plenty of possibility that both parties may compromise upon new candidates. Each has a number of men any one of whom would be worthy standard-bearers. It has been suggested that the World's Fair State might supply both parties, in the persons of its two Senators. Both, like Lincoln, were born in Kentucky; and both, like Lincoln, removed in boyhood to



SENATOR PALMER (DEMOCRAT), OF ILLINOIS.

Illinois. They were Lincoln's townsmen at Springfield, his associates at the Bar, and his personal and political friends and supporters. Senator Palmer has been a Democrat since 1872. He and Senator Cullom have each served two terms as Governor of Illinois. They are typical Mississippi Valley Americans—statesmanlike, broad-minded, of high character and of unblemished repute. But both are growing rather old for the excitements of presidential campaigning. Senator Palmer is about seventy-four and Senator Cullom is sixty-two. Apart from any mention of them as presidential possibilities, they are highly creditable representatives of their great commonwealth in the United States Senate. Meanwhile, Illinois has another Democratic "dark horse" in the person of Mr. Springer, who may under certain circumstances appear as Mr. Cleveland's residuary legatee.

*The
Chilian
Trouble.*

A few weeks ago the diplomatic fogs seemed to be clearing away. The Behring Sea dispute was to be arbitrated at once, and the Chilian embroilment was thought to be approaching an amicable settlement. But since the opening of the new year, we are sorry to write, it has transpired that Lord Salisbury is delaying arbitration in unexpected ways for unexplained reasons; and the Chilian situation through January was steadily growing more strained. The "truth about Chili" is painfully hard to get at, but it begins to grow clear that the semi-defiant attitude and tone of the Santiago Government has been due to its own weakness at home, and to the very real danger that an apology to the United States would be so unpopular as to result in a revolution. For it must not be supposed that the new régime is too strong to be overthrown in the capricious South American fashion. From evidence that our naval judge-advocate-general has accumulated by examining the officers and men of the *Baltimore*, at San Francisco, the conviction deepens that the attack upon our sailors was an incident of international gravity. Unquestionably if the *Baltimore* had been a British, a German, a French, or an Italian ship the Chilian Government would months ago have been compelled to choose summarily between an abject apology, with promise of compensation, and a lively bombardment of Valparaiso. While this is too obvious to be discussed, it does not follow by any means that the United States should imitate these other nations. We shall be justified in suspending diplomatic relations with Chili if she does not soon mend her conduct; but we shall not, from our own point of view, be justified in making war upon her. War would only render a bad matter worse. It would add nothing to our credit or prestige. If Chili has been ill-advised and has conceived an unreasonable dislike for the United States, the misfortune is chiefly hers. The situation calls for magnanimity and patience on our part. While matters are pending, there might be some advantage in a naval demonstration; for it would educate and benefit Chili to see a fleet of American vessels as an

object-lesson. But the thought of war should be entertained only as the remotest possibility. It does not matter a whit about technicalities and precedents. Chili behaved churlishly in failing immediately, at the time of the mob's attack, to apologize fully for the insult to our flag and the injury to our men. But her indefensible misbehavior does not call for any return of violence and bloodshed. War would be wicked and cowardly. To bear an insult is often the true courage. We want a navy, and a good one; for we must be able to protect our country, our great commerce, and our national dignity and self-respect from the attacks of powers less pacific than we in their inclinations. But we have no prospect of a just cause, now or ever, for waging an offensive war. The Chilian complication may have taken a wholly different turn before this monthly magazine can reach its readers; but in any case let it be known that THE REVIEW OF REVIEWS does not hesitate to declare that through peace and amity and forbearance lies the road to national honor, and that it is a false sense of honor that calls for war. It is right, however, to be prepared; and the country has had no reason to distrust the policy of the President.

*Exit Lord
Hartington.*

When the present Parliament was elected, the political calculations were based on the assumption that Mr. Gladstone, who last month celebrated his eighty-second birthday, was doomed by nature to disappear from the political scene before the next general election. Yet the fates have willed that Mr. Gladstone should be the only leader of the House of Commons to remain in the place which he occupied in 1886. Last year was particularly fatal. Death removed Mr. W. H. Smith, Tory leader of the House of Commons, and also the leader of the Parnellite party; and last month completed the work by transferring Lord Hartington, the leader of the Liberal Unionists, to the House of Lords. The Duke of Devonshire has led for so many years the life of a comparative recluse that he has become practically an unknown factor in English politics. His removal, however, has made a considerable change in the political situation. Lord Hartington never excited much enthusiasm anywhere, least of all in his own bosom, but he commanded respect everywhere. The one leading idea which the Czar has had as to English politics was that Lord Hartington ought to succeed Mr. Gladstone as Liberal leader. The qualities which made the Czar know and trust Lord Hartington are those which have made him a power in the state. No doubt, had he not been the son of a duke his peculiar qualities would not have obtained such speedy recognition. But supposing that twelve of the ablest statesmen in England were dressed in fustian and disguised by aliases, they could not come together in one room without Lord Hartington's strong common sense making itself felt. He has now gone to the House of Lords, where he is not likely to find that stimulus to active exertion which his somewhat sluggish temperament seems to need.



THE NEW DUKE OF DEVONSHIRE (LORD HARTINGTON).

*Enter Mr.
Chamberlain.*

The new Duke of Devonshire being no longer available as leader of the Liberal Unionists in the House of Commons, the position falls naturally into the hands of Mr. Joseph Chamberlain, who has hitherto been considerably overshadowed by his Tory and Whig allies. Mr. Chamberlain will rise to the occasion. There is no fear but that he will magnify his position; for, although it may be true that the number of his followers after the next general election will not overcrowd a first-class railway carriage, still, he will make up in assurance what he lacks in numbers; and if any man can bluff a thing through, it is Mr. Chamberlain. There is no hatred like love to hatred turned, and the Liberals now regard Mr. Chamberlain with a degree of animosity

which is altogether out of proportion to his deserts, just as the admiration which they bestowed upon him in the old days was in excess of his merits. Mr. Chamberlain is a much honester man than his enemies give him credit for; but until he gives evidence of a magnanimity and public spirit which will enable him to extirpate the acrimonious personal animus which has always vitiated his politics, he can hardly be regarded as even having a claim to be considered as one of the first rank of statesmen. Still, he is energetic, vehement, persuasive, and exceedingly smart, with a constitution of iron, great experience in administration, and a much more sincere desire to improve the condition of his countrymen than his late allies are disposed to recognize.

*Ave, Hodge
Imperator!*

Even the bitterest opponents of Mr. Chamberlain will hardly refuse the new leader of the Liberal Unionists the grim satisfaction which Mr. Chamberlain must have felt on reading the report of the rural conference which was held in London last month in order to rally the country householders to the banner of the Liberal party. The conference was a great success, and great credit is due to Mr. Schnadhorst, who got it together. The delegates from the rural districts represented the Liberal reserve upon whose assistance the Liberal leaders are relying to win the general election. Mr. Gladstone and the staff of the Liberal party have discovered in 1891

what Mr. Chamberlain proclaimed in 1885. The real credit for the discovery belongs to Mr. Jesse Collings, who may justly be regarded as the pioneer of the agrarian movement in English liberalism. It was he who thrust into Mr. Chamberlain's hand the banner of the "unauthorized program" of 1885. It is now being picked up somewhat gingerly by Mr. Gladstone. Hodge stands just where he was in 1885. Like most men, he cares more for his own affairs than for those of his neighbors, and he is more concerned about "three acres and a cow," and about "putting the parson's nose out," than he is about Home Rule and the affairs of Ireland. It is worthy of note that the conference once more brought out the fact that the great strength of the disestablishment movement lies in the rural districts, where

the Church, having had a practical monopoly of the privileges of this world, has abused its position and is hated accordingly. If the country parsons, even at the eleventh hour, would cease to put on "side" and would recognize Nonconformists and the working people as brethren, even so far as this is done



JESSE COLLINGS, M.P.

by the clergy of the towns, they might even now save the establishment. The Mamelukes of the English social hierarchy are, however, faithful to their salt; not even the imminent prospect of their doom can induce them to go over to the winning side. Ephraim is joined to his idols, let him alone! It is much to be feared that the reconstruction of English rural society will take place on a basis of distinct hostility to what represents, at least, an aspiration after a National Church.

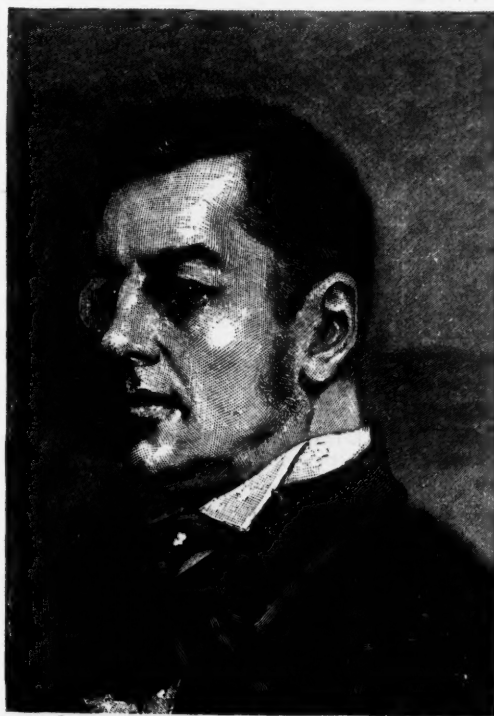
*The Next
British
Election.*

This year 1892 is to witness the British general election. All political interests are dominated by that fact. As the day of decision approaches, there is anything but a spirit of exultation on either side. The Liberals are not going into the contest with anything like the enthusiasm with which they swept all before them in 1868 and 1880. Recent events in Ireland have somewhat damped their zeal. They will go forth to battle with a foregone assurance of victory, but the "fizz" is out of them. They have three dangers: (1) Mr. Gladstone's health, and Mr. Gladstone is now in his eighty-third year; (2) the perpetuation of the Parnellite schism in the home-rule ranks; and (3) the development of a labor party which would be color-blind as to party differences. The Conservatives have three advantages: (1) An administrative record that is much better than any one expected; (2) a united cabinet; and (3) a program of legislation that does not involve a second general election before it can get into operation. Notwith-

standing these considerations, few prognostics seem to be more safe than the prediction that Mr. Gladstone next Christmas will have a majority in the House of Commons at his back—including the Gladstonian home rulers—of at least 100. Such at least is at this moment the expectation that prevails on both sides of the House. In the country the Conservatives still try hard to make believe they have a chance at this year's polls. At headquarters they think only of the next general election but one.

*When the
Polls
Will Open.*

There is much discussion going on as to when the present Parliament will be dissolved, and there are some among the Liberals who imagine the dissolution will take place this spring. There is no reason to expect that



JOSEPH CHAMBERLAIN, M.P.

the ministers will shorten by a whole session their legal lease of life. Twice in recent years administrations have tried by a snap dissolution early in the year to capture a fresh majority. Mr. Gladstone failed in 1874 and Lord Beaconsfield in 1880. Mr. Balfour is too ardent a septennialist to sanction a premature dissolution. The certainty that prevails at Downing Street that the Liberals will have a majority in the next Parliament naturally predisposes ministers to make the very uttermost of their present opportunities. The general election, then, we may take it, will not come off until after harvest,

unless, of course, some entirely unexpected event should occur. If the Liberals were left leaderless and in confusion, it might be considered worth while appealing to the country before November. But, failing that, the present Parliament has probably nine months still to go.

All parties will need the whole nine months, and more, before they are quite ready to go to the country. The Conservatives have to get their Irish local government measure into operation, the Liberals to adjust their differences with the labor party, and the Irish to end the internecine feud which is being carried on over Mr. Parnell's grave. Nothing that has happened of late years has done so much to justify Mr. Arthur Balfour's supercilious estimate of the Irish as clever but utterly impracticable children, as the insane infatuation of the quarrel about Mr. Parnell after Mr. Parnell's death. "Politicians" and "statesmen" who are capable of prolonging an utterly barren feud, apparently for the sheer delight in oratorical shillelagh play, on the very eve of a general election, when the destinies of their country are to be decided for the rest of the century by the votes of the British householders, may be patriotic and high-spirited, and magnificently gifted with eloquence and genius, but they have no common sense. Reading the reports of the operations of the "Pig Buyers' Association," which carried Waterford election for Mr. Redmond and against Mr. Davitt, Coleridge's familiar lines recur, with a variation:

Down the river there plied, with wind and tide,
A pig with vast celerity;
And the devil looked wise as he saw how the while
It cut its own throat. There! quoth he, with a smile,
Goes the hope of a Home Rule majority.

The election at Waterford, at which the "Pig Buyers' Association" returned Mr. Redmond by 1,775 votes against Mr. Davitt, who polled 1,229, is the first break in the interrupted series of home-rule victories at the Irish elections. It was unfortunate, but not unforeseen. No one but Mr. Davitt had even a chance of carrying Waterford for home rule. Mr. Davitt was opposed to making the attempt; but finding it necessary for the sake of Ireland, he flung himself with characteristic gallantry into the fray. The separatists first broke his head, and then, by a campaign of intimidation, broke down the opposition of the home rulers. Mr. Davitt wrote two days before the poll, intimating plainly that the result was settled long before the ballot-boxes were opened, and the declaration of the voting on the day before Christmas amply justified his forecast. The Unionists, of course, are delighted. Waterford gives them, at the eleventh hour, a glimmering of hope. Had Waterford gone the other way, there was every prospect that the Irish party would have come up from the polls as solid as in 1886. As it went the other

way, there will be two Irish parties—one for home rule, the other for separation. As every vote given to the latter party is an intimation to the British voter that home rule will not settle the Irish question, the Conservatives naturally regard the Redmonds, Harringtons, and their group as an even more useful part of the garrison of the Union than Mr. Chamberlain and his myrmidons.

The damage thus inflicted upon the cause of Ireland by the suicidal devotion of an Irish faction to the memory of a dead man will not be outdone by the somewhat fantastic mission of Miss Maud Gonne to Paris for the purpose of founding an association of the "Friends of Irish Freedom" among the descendants of Hoche's expedition. Miss Gonne is one of the most beautiful women in the world. She is an Irish heroine, born a Protestant, who became a Buddhist, with theories of pre-existence, but who, in all her pilgrimages from shrine to shrine, never ceased to cherish a passionate devotion to the cause of Irish independence. She is for the Irish republic and total separation, peaceably, if possible; but, if necessary, by the sword—by anybody's sword, that of France and Russia not excepted. She was in St. Petersburg in 1887, having travelled from Constantinople alone. Everywhere her beauty and her enthusiasm naturally make a great impression; and although she is hardly likely to be successful where Wolfe Tone failed, her pilgrimage of passion is at least a picturesque incident that relieves the gloom of the political situation.

Before the old year was out it made another vacancy in the ranks of those whose word stands for that of England abroad.

Sir William White has speedily followed Lord Lytton; and the British embassy at Constantinople was vacated almost as soon as the embassy at Paris had been filled by the transference of Lord Dufferin from Rome. Sir William White was an exceedingly able but unconventional diplomatist. A huge man, with the voice of a bull and something of the vehemence of Squire Western, he had forced his way up by sheer ability from a very subordinate position in the consular service. No one was less of a typical diplomatist than Sir William White; he had, however, great knowledge of languages and considerable knowledge of men. He was faithful and zealous, full of industry, and entirely free from the buckram with which many ambassadors fence themselves from the outer world. The Russians regarded him with despairing envy, and nicknamed him the English General Ignatieff. His death, however, but anticipated by a few months his retirement; for his part had practically been played out. Sir Robert Morier has been transferred from St. Petersburg to Rome, where he will put in the rest of his time before his retirement. Lord Vivian will succeed him at the embassy on the Neva, but it will be many years before the newly-appointed minister from

Brussels succeeds in acquiring the prestige and position which Sir Robert Morier has so long exercised in St. Petersburg for the benefit of both England and Russia.

The Death of a Prince Royal. Through December there was much rejoicing in England over the announcement of the betrothal of Prince Albert Victor, oldest son of the Prince of Wales, to the Princess Mary of Teck, the national feeling being strongly touched by the idea that thus an already popular English princess, rather than some stranger from the Continent, would in time succeed the ever-beloved Princess Alexandra. But as for Albert

for the undue laxity of his own life. Be that as it may, the prince has his reputation still to make, whereas the praises of the princess are in every mouth. The genial influence of a true-hearted girl is often the making of a man, and the nation may at least feel satisfied that on the female side the crown of England will lose none of its lustre during the next two reigns.

Since then the prospective bridegroom has sickened and died. It is a truly sad occurrence, and it calls for respectful sympathy. But considered as a public event it is not, as the London papers have called it, a "tragic" occurrence. The death of Rudolph, the Austrian crown prince, was tragic indeed, and



THE LATE PRINCE ALBERT VICTOR.

Victor, he had never been popular. A month ago nobody thought of entertaining fears for the health of the heir, and there was still some anxiety for the convalescent George. It was thus that Mr. Stead wrote, on January 2, in frank, good-natured expression of what the English people were really saying and feeling:

The recovery of Prince George from his slight attack of typhoid fever has been accompanied by the announcement of the betrothal of Prince Albert Victor to the Princess Mary of Teck. Every one congratulates the prince; a good many people profess themselves as sorry for the princess. The eldest son of the Prince of Wales may be misjudged, but he is not generally believed to be very bright. He has, perhaps, been too much sat upon by a father who was anxious to make up by severity to his son

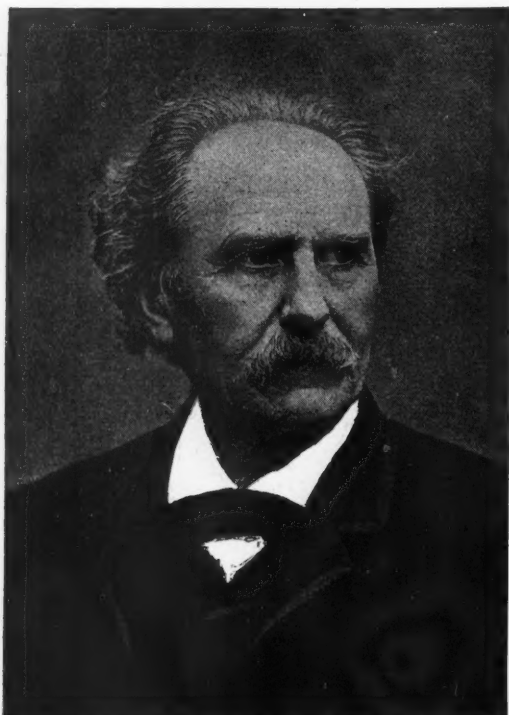


THE PRINCESS MAY OF TECK.

an event fraught with most momentous political consequences. And the death of the Emperor Frederick of Germany was painfully tragic. But it is travesty to make tragedy out of the death of Albert Victor, Duke of Clarence and Avondale. The succession is now vested in Prince George, who, though less amiable than his brother, is far more popular. If he too should die, the Duchess of Fife would be the heir to the throne. The British nation is not concealing its eagerness to have George married at once; for it has no yearning after the Duke and Duchess of Fife. The duke's untimely fate has had far more interest as a social than as a political event. The real question that interests Britishers is, Whom will Prince George make haste to espouse?

*The Late
Cardinal
Manning.*

The month has seen the demise of several men of rank and authority, including the Khédive of Egypt and the heir to the British throne; but the death of Cardinal Manning in some sense overshadows the other losses. He was probably, next to Mr. Gladstone, the most influential man in England. He enjoyed universal respect and esteem. So humane was he, and so courageously devoted to the welfare of the masses, that his personal influence did very much to lessen the breach between the workingmen and the Christian religion, of which he was so noble an exemplar. Tens of thousands of London workingmen revered and loved him, and his efforts in their behalf have materially bettered the condition of other thousands. His philanthropic sympathies were boundless, and he respected true manhood and honest endeavor, without regard to creed or profession.



THE LATE PROFESSOR EMILE DE LAVELAYE.

Another great man whom the whole world knew has passed away. Cardinal Manning was an uncompromising Catholic in an environment of Protestants who esteemed and loved him. Professor Emile de Lavelaye was an uncompromising Protestant in an intensely Catholic country, and he was respected and held in official and popular confidence as was almost no other man in Belgium. His versatility was remarkable. He was a publicist of the widest range. No

man was more conversant than he with European politics. He had made himself an authority upon the Eastern question, and had a scholar's knowledge of the races of southeastern Europe. He was an economist of high rank. As a literary critic he was esteemed in Belgium and France. The King of Belgium valued him as an adviser. He was the most conspicuous professor in the University of Liège. As a moral and religious reformer he was known everywhere in Europe. He had lately been made a baron by King Leopold. To young scholars from America and England he was a most genial and helpful friend.

*Affairs in
Russia.*

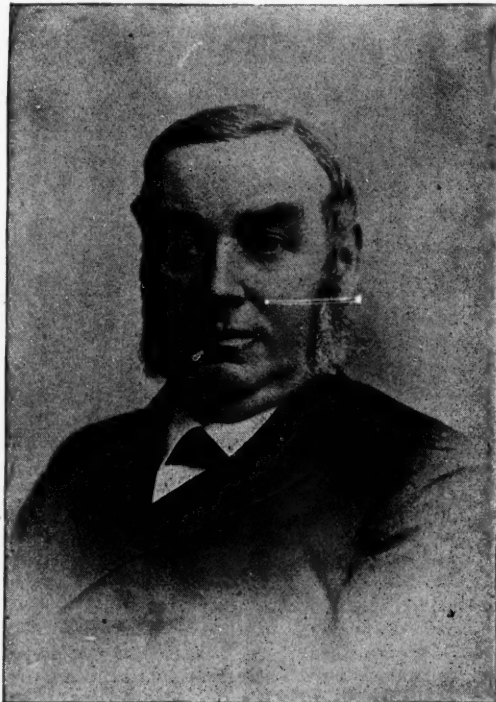
Of the Russian famine there is little to report, excepting that it continues; that the Russian people are making great sacrifices and displaying great personal devotion in relieving their suffering fellow-subjects; that the subscriptions from England are almost inconceivably paltry; and that M. Dournovo, the Russian Minister of the Interior, will have to go. He is practically vice-emperor so far as the famine is concerned. He ought to be the eye and ear of the Czar, as well as the hand by which the autocrat executes his will. The experience of this year shows that he is hopelessly incompetent and unfit for his post. When the governors of the provinces warned him of the certainty of terrible distress, he insisted that they should take a more optimistic view of things—that, in short, they should keep the Czar in the dark. That is the way stupidity sometimes comes perilously near high treason. Such a disaster as the famine cannot be countered by such an overgrown Tchinovnik as M. Dournovo. Unfortunately, it is the habit of Russia to begin her serious campaigns with blockheads in command. It is only after repeated defeats that she discovers her Todlebens, her Skobeleffs, and her Gourkos.

*Count Caprivi
and his
Treaties.*

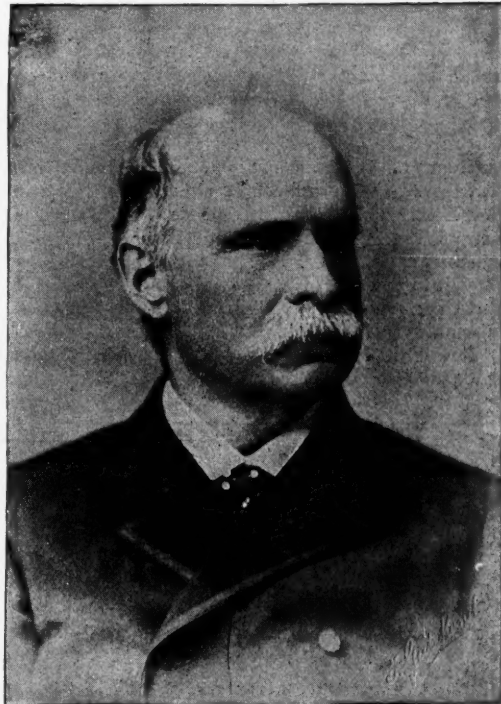
While the Czar is bewailing the consequences of portfolioed incapacity, the Kaiser has been filling the air with pæans of thanksgiving over the capacity of his chancellor, who, for the exploit of revolutionizing the commercial system of Central Europe, has just been created a count. Prince Bismarck has growled, in an interview, against the grave abandonment of protection; but his thunder does not even sour the milk of the chancellor-count, who has succeeded in a single month in propounding and in carrying into execution a new system of commercial treaties, which lays the foundation for a Central European customs union. These treaties, abandoning the older system of strict protection, were framed upon the basis of equivalent tariff reductions, and constituted an approximation to a more extended zollverein. The treaties include, in the first place, the members of the Triple Alliance. To these were added Switzerland and Belgium, and to these, again, are to be added Bulgaria, Servia, and Roumania, while hopes are held out that in time Holland and Spain may

also come in. Here we have, not a veritable customs union based on free trade between the countries requiring the treaties, but an approximation thereto. It is another step toward the United States of Europe, which, like the United States of America, may be protectionist to all outside, while securing free trade throughout the economic area of its own frontiers. France is outside, and so long as she insists upon pursuing her present policy is likely to remain outside.

has been spared in the construction and equipment of the institute, and with its great endowment it constitutes one of the largest gifts ever made by any man in his lifetime to education or philanthropy. Mr. George W. Childs, who is almost always associated with Mr. Drexel's good deeds, and who has had Mr. Drexel's co-operation in countless beneficences of his own initiation, has bestowed upon the institute his precious collection of manuscripts. Other friends and relatives of Mr. Drexel have added their



MR. G. W. CHILDS.



MR. A. J. DREXEL.

(From photographs by Gutekunst, Philadelphia.)

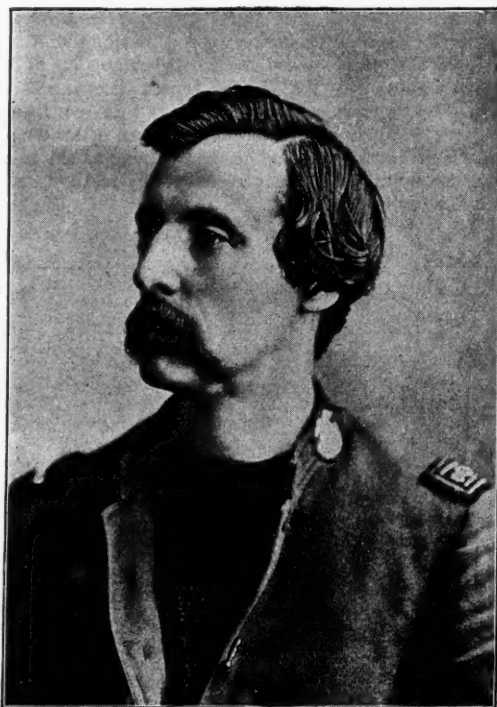
The distinguished Philadelphia banker, Mr. Anthony J. Drexel, has established in Philadelphia a great institute devoted to the work of instruction in the arts, sciences, and practical handicrafts. It is complementary to the high schools and colleges, and is especially designed to give young women and young men the kind of training and knowledge that will enable them to earn their bread in skilled and useful callings. Elsewhere in this issue of *THE REVIEW* we describe the great "Polytechnic" in Regent Street, London. Under somewhat different conditions, but in the same spirit of timely helpfulness, this new Drexel Institute is meant to aid the young people of a great city to find their proper places in the industrial environment, and to fill them honorably. No money

treasures; and the new institution, under the presidency and active management of so experienced an educator as Dr. James MacAlister, has opened its doors to students, and takes rank from the first day as one of the most important educational establishments in the world. Philadelphia may well be proud of two such citizens as George W. Childs and Anthony J. Drexel. The most gratifying perception and intelligence have gone with an unstinted outlay of money in the creation of this educational plant; and it meets precisely the most vital need of day. Every one of our cities should have such a people's university of practical trades, of technical arts, of applied science, of modern languages, and of the finer arts and accomplishments. With its great assembly halls, reading-rooms and libraries, the

*Mr. Drexel's
Noble Gift.*

Drexel Institute is to be a combined Cooper Union and Pratt Institute, with added popular features that neither the New York nor the Brooklyn establishment possesses, excellent and praiseworthy as both of them are. It is indeed encouraging to find that in our American cities there is growing a sense of the need of practical and technical education. The English cities are thoroughly alive on the subject.

Salvation Army Projects. What a substantial thing the Salvation Army's "Darkest-England social scheme" is proving may be seen by the summary of its first year's work, as published in our department of "The New Books." The Salvation Army has certain practical advantages for effective work among the poorest and most degraded in our cities that everybody except the narrowly bigoted and wilfully blind are now glad to recognize. It is the testimony of all who have made careful comparisons that there is as great need of slum rescue-work in New York and Boston as in London. The Salvation Army is not so powerful a body here as in England, where it originated, but it has vitality and tenacity enough to be counted upon for large things even in our American cities. Under the leadership of Commissioner and Mrs. Ballington Booth, the "slum work" in New York is growing in dimensions, and important plans for the future are forming. The success



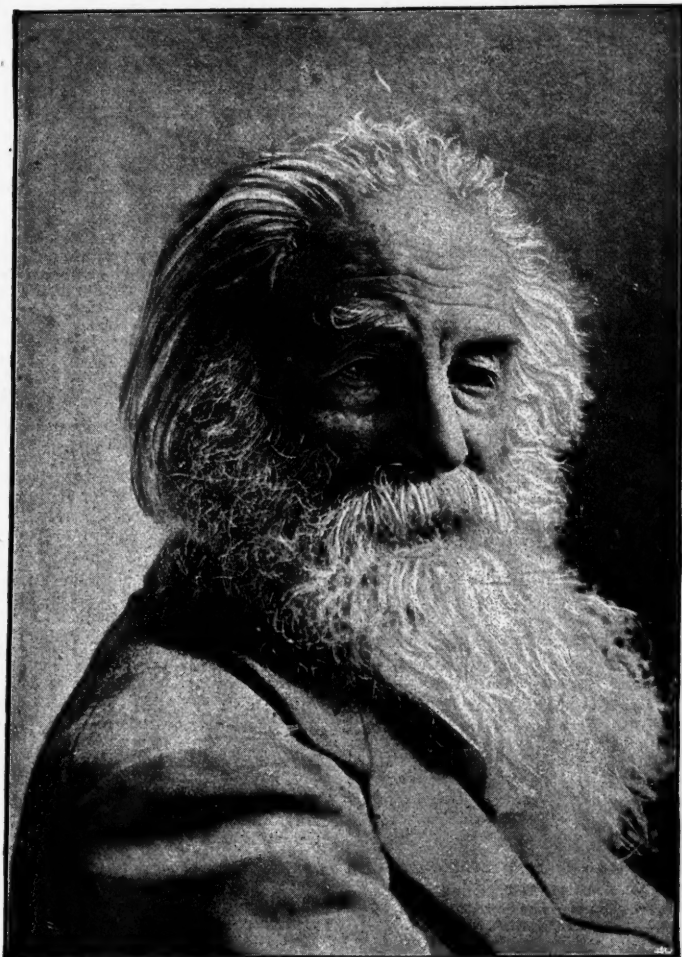
COMMISSIONER BALLINGTON BOOTH.



MRS. MAUD BALLINGTON BOOTH.

of the "Booth scheme" in England will have the effect of stimulating the social side of the Army's work in other lands. Gen. Booth is soon to return to England from his trip around the world, and he will then be prepared to announce the site of his first "over-sea colony." His visits in South Africa and Australasia have been a continual ovation.

Walt Whitman, whose death seemed so imminent a few weeks ago, has rallied somewhat, and it is hoped that he may survive for a considerable time. These weeks, when he was thought to be dying, have evoked more numerous and more kindly tributes than have ever before been paid to the "good gray poet;" and if he should regain strength enough to read them all, he might well feel that his countrymen were not so unappreciative, after all. If he has written things offensive to pure and refined taste, he has also written much that is noble and virile, and that bears the mark of high genius. His American patriotism has always been so intense that it must have grieved him to know that in England, far more than in America, he has been admired and appreciated. On the opposite page, with a good portrait of Mr. Whitman, we reproduce a highly characteristic postal card.



From a photo by]

WALT WHITMAN.

[Gill and Co.

Camden New Jersey U S America
 Jan: 6 '91 - Yrs recd - Thank you for
 kind help to my word & deed. I am totally
 paralyzed, fm the old Secession war time overstrain,
 -only my brain volition & right arm power left.
 This great bulk of seventy varied millions
 of people, call'd America, is now having a good
 season of intestinal agitation. Of course
 sometimes the bad elements (so call'd) get
 momentary rule. But it is all right I
 am sure - and the long run will prove
 it (namely Democracy) right.

Walt Whitman

RECORD OF CURRENT EVENTS.



GUY DE MAUPASSANT,

The brilliant French novelist who has recently been pronounced hopelessly insane.

December 16.—Lieutenant-Governor Angers dismisses the Quebec Cabinet; M. de Boucherville called upon to form a new Cabinet . . . The anti-lottery and pro-lottery wings of the Democratic party of Louisiana hold separate conventions . . . Herr Greg, leader of the Young Czechs in the Austrian Reichsrath, creates excitement in the lower house of that body by criticising the Hapsburg dynasty's treatment of Bohemia.

December 17.—Mr. Stephen B. Elkins appointed Secretary of War by the President to succeed Hon. Redfield Proctor, resigned . . . The Drexel Institute of Art, Science, and Industry dedicated in Philadelphia . . . A centre for University Extension established at Albany, N. Y. . . . Minister Ribot recalls the French consuls in Bulgaria on account of trouble growing out of the expulsion from Bulgaria of the correspondent of the "Agence Havas" . . . The French Senate passes the tariff bill by a vote of 219 to 11.

December 18.—The pro-lottery and anti-lottery factions of the Democratic party in Louisiana each selects a State ticket; Mr. S. D. McEnery nominated for Governor on the pro-lottery ticket, Mr. M. J. Foster on the anti-lottery . . . The German Reichstag adopts the commercial treaties with Austro-Hungary, Italy, and Belgium; Chancellor von Caprivi made count for his success with the treaties . . . Mr. Samuel Gompers re-elected president of the American Federation of Labor by the convention in session at Birmingham, Ala. . . . A violent earthquake in Sicily . . . Publication of the correspondence relating to the dismissal of the Quebec minister.

December 19.—Congressman Mills declines to take second place on the Committee of Ways and Means . . .

The convention of the American Federation of Labor held at Birmingham, Ala., adjourns . . . Sixty persons killed or wounded in a popular uprising in the province of Pernambuco, Brazil, against the Governor . . . Brazil's Congress reassembled.

December 20.—Negotiations begun for a treaty of commerce between the United States and France . . . It is announced from Rome that diplomatic relations between the United States and Italy will soon be restored . . . Germany supports Bulgaria in the latter's quarrel with France . . . A skirmish between Federal troops and the national guard in Rio Grande do Sul, Brazil.

December 21.—Rumored massacre of a thousand Christians by the Chinese rebels during the recent troubles in North China . . . The Rumanian Ministry resigns as the result of the defeat of a Government measure in Parliament . . . Count Tolstoi declares that if the Russian Government would promote village industries, sufficient work could be found to avert actual starvation.

December 22.—The appointment of Mr. Stephen B. Elkins as Secretary of War confirmed by the Senate. . . . A new Quebec Cabinet sworn in; M. de Boucherville, Premier . . . The South Carolina House of Representatives rejects the World's Fair bill.

December 23.—Speaker Crisp announces the House committees, assigning the chairmanship of Ways and Means to Mr. W. M. Springer, of Illinois; of Appropriations to Mr. W. S. Holman, of Indiana; of Coinage, Weights and Measures to Mr. R. P. Bland, of Missouri, and that of Interstate and Foreign Commerce to Mr. Roger Q. Mills, of Texas . . . Mr. John E. Redmond (Parnellite) defeats Michael Davitt (McCarthyite) in the by-elections for Parliament at Waterford city, Ireland, by a majority of 546 votes . . . The alien land law in Illinois pronounced unconstitutional . . . Dissolution of the lower house in the Hungarian Parliament.

December 24.—A collision on the Hudson River Railroad, in which eleven lives were lost. . . . Ex-Governor Cornell, of New York, declares Governor Hill's pardon of Supervisor Welch, of Onondaga County, who was imprisoned for contempt of court, to be an unwarranted assumption of executive power.

December 25.—It is announced that President Montt, of Chili, will proclaim an amnesty to the minor officials who served under Balmaceda . . . Archdeacon Straton, of England, appointed Bishop of Lodore and Man . . . Mexican outlaws make an unsuccessful attempt to capture Fort Ringgold, Texas . . . Reorganization of the German Socialist Party.

December 26.—Admiral Jorge Montt inaugurated President of Chili . . . The French Senate passes the commercial treaties bill, which settles definitely the economic policy to be followed by France during 1892 . . . Dissolution of the Imperial Diet of Japan.

December 27.—Installation of Admiral Jorge Montt as President of Chili. . . . A murder in Florida threatens to precipitate a race conflict . . . M. Patenotre, the new Minister of France, arrives at Washington.

December 28.—France declares that Turkey shall be her intermediary in future negotiations with Bulgaria . . . A plot discovered in Russian Poland against the life of the Czar . . . The Imperial troops defeat the Chinese rebels, inflicting a loss of two thousand . . . Secretary Blaine and President Montt confer on the Chilean troubles.

December 29.—The Indian National Congress opened at Nagpur . . . The French tariff bill approved by the Chamber of Deputies . . . Celebration of Mr. Gladstone's eighty-second birthday . . . The Japanese lower house dissolved . . . The Court of Appeals finally decides the New York contested election cases in favor of the Democrats, taking the control of the Senate from the Republicans. . . . First annual meeting of the National Conference of University Extension at Philadelphia.

December 30.—The Turkish Grand Vizier requests through the French Minister the renewal of relations between France and Bulgaria . . . Meeting of the American Historical Society in Washington.

December 31.—Dublin Castle shaken up by an explosion, due, it is supposed, to the dynamite of the "Physical Force Party;" and a "crank" fires pistol-shots at the House of

Commons A gale drowns thousands of Chinese in Hong Kong harbor The French Chamber of Deputies passes the new tariff bill.

January 1.—The South Wales Mining Conference settles the labor trouble, and work is resumed Another war imminent in Samoa The Dublin Castle explosion of the day previous turns out an accident Mr. Roswell P. Flower inaugurated as Governor of New York at Albany Mr. Bishop W. Perkins appointed to succeed Senator Plumb, of Kansas.

January 2.—It is reported that France is on the eve of signing a commercial treaty with the United States giving them the benefit of the minimum tariff Garza, the Mexican outlaw, defeated by United States troops The Portuguese Cortes opens in Lisbon.

January 3.—The British bark *Childwell* in collision with the *Noordland*; fifteen lost.

January 4.—France and the Vatican arrive at an understanding The Salvation Army assailed by a fierce mob at Eastbourne, England The French author Guy de Maupassant attempts suicide and is put in an asylum.

January 5.—Governor Buckley declared the lawful executive by the Supreme Court of Connecticut Mrs. Robert L. Stuart leaves \$5,000,000 to public institutions The French Chamber of Deputies decides that the persons responsible for the Panama Canal failure shall be prosecuted The Bulgarian Government refuses the demands of France The Hungarian Diet dissolved by the Emperor Francis Joseph.

January 6.—French, English, and Spanish warships despatched to the scene of the Morocco revolt A new ministry formed in South Australia John Sherman nominated for Senator over Foraker in the Ohio Republican caucus Mr. Morrill spoke vigorously against free coinage in the House The first snow-storm of the season in New York.

January 7.—A high Russian official expresses the belief that the famine will lead to serious political consequences for Russia Secretary Blaine threatens the foreign countries not pledged to reciprocity with the retaliatory clause The New York Chamber of Commerce calls on the Legislature for an appropriation of \$1,000,000, to defray New York's exhibit at the World's Fair.

January 8.—Arrest of anarchists in Walsall, England The English favor the accession of Abbas Pasha to the throne of Egypt Terrible disaster in an Indian Territory coal mine, killing 100 and injuring 115 men Meeting at Memphis of the Mississippi Valley Cotton Growers' Association.

January 9.—Much opposition in Germany to the Em-



ABBAS, THE NEW KHÉDIVE OF EGYPT.

peror's anti-alcohol measures The crew of the *Baltimore* testify that the Valparaiso attack on them was a concerted action The Behring Sea arbitration stopped by England's failure to name arbitrators.

January 10.—Democratic Congressmen talk of an international silver Congress The Central Labor Union of New York declares strongly against the Chinese Denial of rumors of foul work in the death of the Khédive Wholesale sanitary evictions in Berlin's slums.

January 11.—Mr. McKinley inaugurated Governor of Ohio The United States Senate ratifies the Brussels treaty for suppressing the slave-trade and establishing relations with the Congo The Moorish rebellion becomes more serious Prince Abbas does not accept the Sultan's invitation to visit him at Constantinople.

January 12.—The Duke of Clarence seriously ill British warships occupy the harbor of Alexandria, waiting for the new Khédive Congress to appropriate \$100,000,000 for fortifications and coast defences.

January 13.—British warships sail for Morocco The steamer *Namchow* founders in the China Sea, drowning over four hundred persons A report that the Sultan will insist on asserting his suzerainty over Egypt Destructive overflow of the river Guadalquivir in Spain Senator Sherman re-elected by the Ohio Legislature.

January 14.—Opening of the Russian Landtag Terrible cold throughout the northwest of the United States.

January 15.—Congressman Holman's resolution declaring the House of Representatives to be opposed to granting subsidies or making needless appropriations adopted A band of revolutionists at Ascencion, Mexico, surrender to Mexican troops.

OBITUARY.

December 16.—Ex-Governor A. P. K. Safford, of Arizona, for several years member of the California Legislature Captain Allan McLane, of Washington, D. C. . . . Mary J. Safford, a prominent physician of Boston, Mass., and the first woman in the United States, it is said, to administer relief on the field of battle James W. Emery, ex-Speaker of the New Hampshire House of Representatives David Lewsley, one of the best-known and most able of Washington correspondents.

December 17.—General Patrick Edward Connor, a veteran of the Florida and Mexican wars and the civil



TEWFIK PASHA, THE LATE KHÉDIVE OF EGYPT.

war, and the leader in building up a Gentile community in Utah . . . Dr. Harold Browne, D. D., of England, ex-Bishop of Winchester, an author and a writer of renown on religious subjects . . . Rear Admiral Thomas Pattison, of the United States Navy.

December 18.—Francis T. King, a prominent citizen of Baltimore, Md., who for years had been identified with all the principal charitable and educational institutions in that city . . . Charles L. Carson, of Baltimore, Md., who was the architect of nearly all the prominent buildings erected in the Southern States during the last ten years, including the Johns Hopkins University . . . Israel Coe, of Waterbury, Conn., ex-member of the Connecticut Legislature . . . J. M. Yglesias, one of the most prominent men in Mexico . . . Major Edward R. Petherbridge, of Baltimore, a veteran of the Mexican and civil wars.

December 19.—Edward Russell, of Davenport, Ia., for nineteen years editor of the *Davenport Gazette* . . . Father Dowd, pastor of St. Patrick's Church, Montreal, Can., one of the most prominent members of the Irish priesthood in that province.

December 20.—Senator Preston B. Plumb, of Kansas . . . General John R. Kenly, of Baltimore, Md., a veteran of the Mexican and civil wars . . . Prof. Alonzo Tripp, of Boston, Mass., lecturer and author.

December 21.—William Cavendish, eleventh Duke of Devonshire . . . Rev. E. A. Stafford, one of the most prominent Methodist clergymen of Canada . . . John Madison Morton, the veteran playwright . . . Donald McIntyre, ex-regent of Michigan University . . . Alexander Chodzko, French Consul in Persia . . . Professor Wilbur, of Aurora, Ill., a well-known geologist and mine expert.

December 22.—The Rev. Dr. E. Edward Beardsley, for forty-three years rector of St. Thomas' Episcopal Church, New Haven, Conn. . . The Right Rev. Charles Emile Freppel, Bishop of Angers, the well-known clerical member of the French Chamber of Deputies for Brest . . . John Davies, one of the best-known mining experts of the West . . . Jerome I. Case, of Racine, Wis., the well-known manufacturer and horse breeder . . . Albert Wolff, English author . . . M. H. Paquet, who represented St. Cuthbert in the Dominion Senate.

December 23.—John A. J. Creswell, of Elkton, Md., Postmaster-General during President Grant's administration . . . Colonel George M. White, Adjutant-General of the State of Connecticut . . . Dr. R. A. Kinloch, one of the most eminent surgeons in the State of South Carolina, dean of the faculty of the South Carolina Medical College and ex-vice-president of the American Medical Association . . . Professor Ronne, jurist . . . Professor Janssen, German historian.

December 24.—Prof. James Y. McKee, vice-president of Pennsylvania State College and professor of ancient languages . . . Hon. Frank Hereford, United States Senator from West Virginia, 1875-81.

December 25.—Henry de la Pommeraye, the eminent French critic . . . Henry G. Lewis, ex-Mayor of New Haven, Conn. . . A. B. Sharpe, a prominent lawyer of southern Pennsylvania.

December 26.—Brigadier-General William Raymond Lee, of Boston, Mass. . . The Rev. Augustus P. Striker, a prominent Protestant Episcopal clergyman of Baltimore, Md. . . James H. Algee, a well-known newspaper man of Memphis, Tenn. . . James D. Jackson, a veteran journalist of New York City.

December 27.—The Rev. William Rollinson, one of the ablest and oldest ministers of the Baptist denomination of New Jersey.

December 28.—John Osborne Sargent, a prominent lawyer and politician of New York State . . . Benjamin R. Fitz, of New York City, figure and landscape painter . . . Sir William White, British Ambassador to the Porte . . . Alfred Cellier, composer.

December 29.—Bishop Loughlin, of the Roman Catholic diocese of Brooklyn . . . Rev. William Potter, of Chardon, said to be the oldest Congregational minister in the world . . . J. Pilkington Norris, Dean of Chichester.

December 30.—Thomas H. Armstrong, ex-Lieutenant-Governor of Minnesota . . . The Rev. Henry Duranquet, of Maryland . . . Alfred, Prince de Montenuovo of Austria . . . The Marquis de Penafiel Portuguese Minister to Germany . . . W. H. Davenport Adams, author and journalist.

December 31.—Prince Victor Hohenlohe-Langenburg, nephew of Queen Victoria . . . The Right Rev. Dr. Samuel Adjai Crowther, Bishop of Niger Territory, Africa . . . Cardinal Dominic Agnostini, Patriarch of Venice.

January 1.—Ex-Congressman Thomas B. Ward, of Plainfield, Ind. . . D. J. Lawler, naval architect and shipbuilder of Boston, Mass. . . Alfred Richet, renowned French surgeon . . . Cecil Stanley McKenna, writer and newspaper man.

January 2.—Gen. Montgomery Cunningham Meigs, of the United States Engineer Corps . . . James M. Allen, Mayor of Terre Haute, Ind.

January 3.—Emile Louis Victor de Lavelaye, the noted Belgian political economist . . . Captain William F. Meeker, of Newark, N. J., a famous Union scout during the civil war . . . Colonel George Peabody, of Salem, Mass.

January 4.—Sir George Biddell Airy, F. R. S., astronomer royal . . . Rev. Dr. Thomas D. Skinner, professor of divinity in McCormick Theological Seminary of Chicago.

January 5.—Surgeon W. H. Long, of the United States Marine Hospital Service at Cincinnati, Ohio . . . The Duke of Dural, a grandee of Spain and a member of the Spanish royal family.

January 6.—Colonel and Brevet Brigadier-General James V. Bonford, distinguished for gallant service in the Mexican War . . . Prince Gustave of Saxe-Weimar-Eisenach.

January 7.—Tewfik Pasha, Khédive of Egypt . . . Thomas George Anson, second Earl of Lichfield . . . Ernest Wilhelm Brucke, the famous German physiologist . . . Right Rev. Augustus Legge, D. D., Bishop of Litchfield, Eng.

January 8.—Rear Admiral Christopher Raymond Perry Rodgers, of the United States Navy . . . William W. Wheelton, of Boston, prominent as a newspaper writer and author.

January 9.—Archbishop Thibaudier, of France . . . Captain Robert F. Bradford, of the United States Navy.

January 10.—Daniel Barnard, Attorney-General of the State of New Hampshire . . . Rev. Henry Philpott, D. D., ex-Bishop of Worcester, Eng. . . . M. Peyron, ex-Minister of the French Marine.

January 12.—Rev. Dr. Orrin Bishop Judd, of New York City, who translated the gospel of St. Matthew for the American Bible Union . . . Sir James Molyneux Caulfield, third Earl of Charlemont and Baron of Caulfield.

January 13.—Edward Heath, ex-Mayor of New Orleans . . . Charles A. White, the well-known music publisher and composer of popular songs . . . Jean Louis Armand de Quatrefores de Breau, the eminent French naturalist and director of the Museum of Natural History at Paris.

January 14.—Cardinal Manning . . . Cardinal Simeoni, formerly Papal Secretary of State and Prefect-General of the Propaganda . . . Prince Albert Victor, Duke of Clarence, heir-presumptive to the British throne . . . Chief Judge Ruger, of the New York Court of Appeals . . . Rev. Charles Augustus Aiken, Ph. D., D. D., Stuart Professor of Oriental and Old Testament Literature in the Princeton Theological Seminary . . . Francis B. Stryker, ex-Mayor of Brooklyn, N. Y. . . . General James S. Brisbin, a veteran of the civil war . . . General Robert Ransom, a gallant soldier of the Confederate army . . . General James S. Robinson, ex-Secretary of State of Ohio.

January 15.—Walter A. Wood, the well-known manufacturer of farm implements . . . Charles Martin, formerly medical director of the United States Navy . . . Randolph Rogers, the American sculptor . . . Ernest Christophe, the French artist.



THE LATE WOLCOTT BALESTIER,
NOVELIST.

CURRENT HISTORY IN CARICATURE.



MR. TOM MERRY, CARICATURIST OF THE "ST. STEPHEN'S REVIEW."

WE present this month a portrait of Mr. Tom Merry, the caricaturist of the *St. Stephen's Review*, whose cartoons in that journal have done much to keep the London lower classes steadfast in the Conservative faith. As a boy and a young man Mr. Merry travelled all over



THE POLITICAL CRANK.

DAVE HILL (to Grover): "Resign your pretensions to the Democratic nomination, or I throw this bomb."—From *Judge*, January 9, 1892.

the world, with a black-board and a piece of chalk for his only impedimenta, as a "lightning cartoonist," and it was then that he caught the wonderful knack of making a likeness in a few strokes, which has served him in such stead in these later years. His subjects seldom need to be labelled. In his cartoon on another page, reproduced from the *St. Stephen's Review*, every M.P. represented is easily recognizable. Mr. Merry is now the proprietor of a large lithographic business in the south of London, and at election times is overwhelmed with orders for cartoons in the Conservative interest.

The most striking cartoon of the month is the one from the *San Francisco Wasp*, representing the barbarous treatment of the Christians in China by the natives of that country. It is presented by *Wasp* as a copy of a genuine Chinese caricature. The cartoons from *Judge* and *Puck* are cleverly executed.



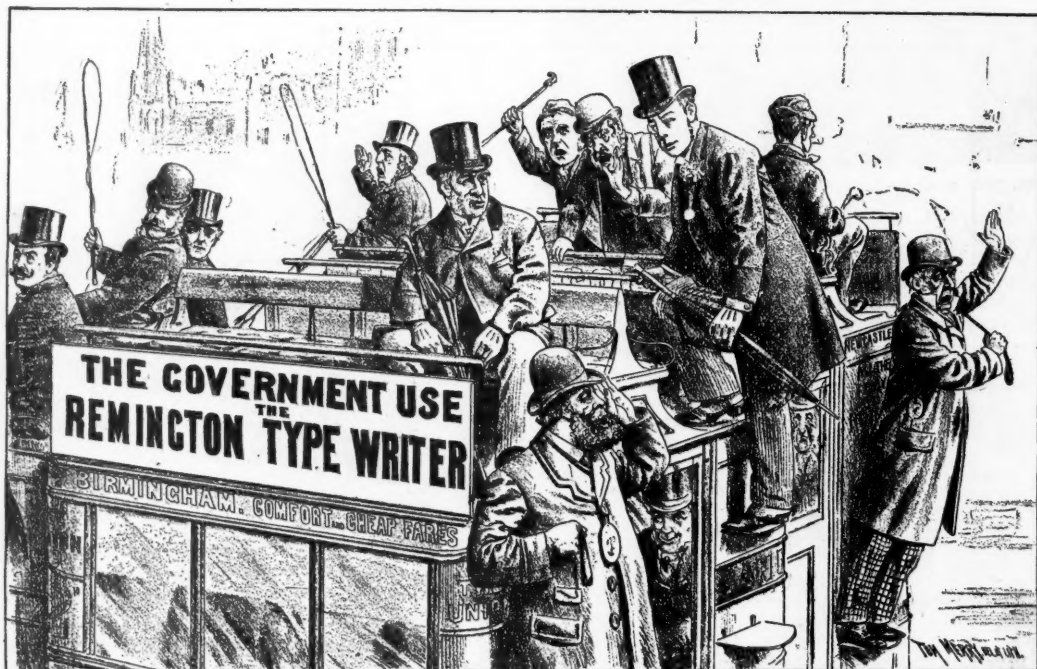
ANOTHER OF "PUCK'S" PROPHECIES.

He will drop his mantle on the shoulders of Harrison.—From *Puck*, January 6, 1891.



REPUBLICAN PARTY: "Why doesn't he speak?"

BLAINE: "If she wants me she must ask for me: it is leap year!"—From *Judge*.



Mr. Chamberlain follows Mr. Goschen from the Liberal to Lord Salisbury's Tory bus, while Sir William Vernon Harcourt and Mr. Morley are hooting him from Mr. Gladstone's rival vehicle.—From the *St. Stephen's Review* (London), December, 1891.



"NOW YOU'RE QUITE THE GENTLEMAN!"
(A Ballad of Birmingham.)

"You will not find an alliance in which the weaker side has been so loyal, so straight, so single-hearted, so patriotic as the Liberal Unionists have been during the last five years. . . . Birmingham is the centre, the consecration, of this alliance."—Lord Salisbury at Birmingham.

"Now I neither look for nor desire reunion" (with the Gladstonian Liberals).—Mr. Chamberlain at Birmingham.

—From *Punch* (London), December 5, 1891.



HIS PLAIN THO' PAINFUL DUTY.

LIEUT.-GOV. ANGERS: "I beg to report that I have duly dismissed the Mercier Cabinet. Will there be anything else?"

PREMIER ABBOTT: "Nothing; except that it now becomes my painful duty to dismiss you. We must live up to precedent, you know, whatever happens."—From the *Toronto Grip*.

打鬼燒書圖

狗屁妖書如蓬萊。謗聖賢。毀仙佛。九州四海切同仇。



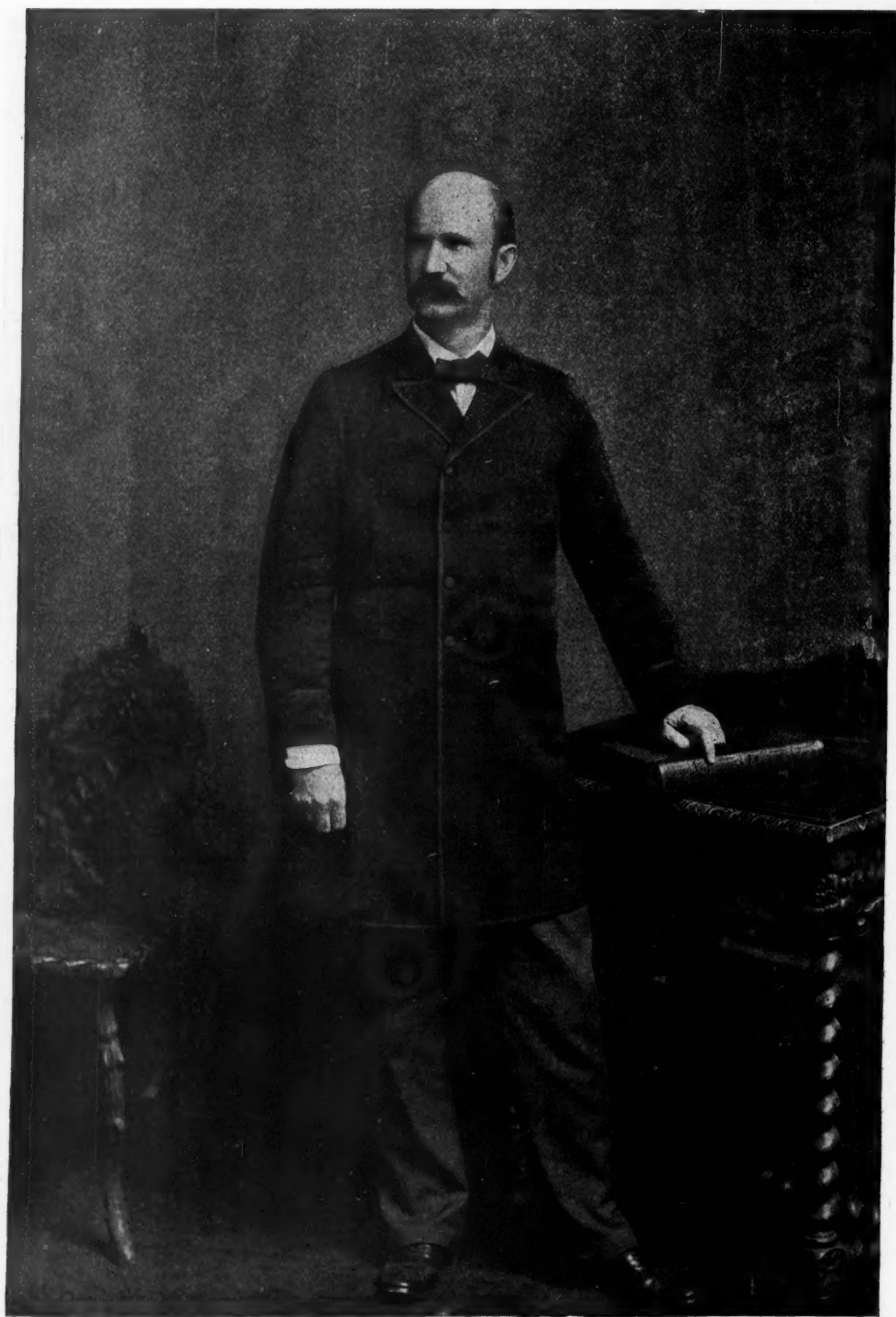
精精邪叫自洋傳。欺天地。滅祖宗。萬箭千刀難抵罪。

[Literal Translation of Characters.]

"The bloody hogs calling themselves foreign missionaries fool both the heavens and the earth. They try to destroy the dignity of our ancestry and our ancient religion. If they were riddled with bullets and cut up with swords, the punishment wouldn't be too great. The dirty dogs! the wild beasts! the foul books! the hypocrites destroying the religion of the angels for their savage doctrines! Every kind of people in every land and on every sea want to see them punished!"

CHRISTIANITY AND THE BIBLE IN CHINA.

Presented by the *San Francisco Wasp*, January 2, 1892, as an exact copy of a Chinese cartoon taken from a native paper and illustrative of the feeling in the Celestial Empire toward foreign missionaries and the Bible.



SENATOR DAVID BENNETT HILL.
(From a new photograph by Anderson, New York.)

DAVID BENNETT HILL

I. A CHARACTER SKETCH BY CHARLES A. COLLIN, A.M., PROFESSOR OF LAW IN CORNELL UNIVERSITY.

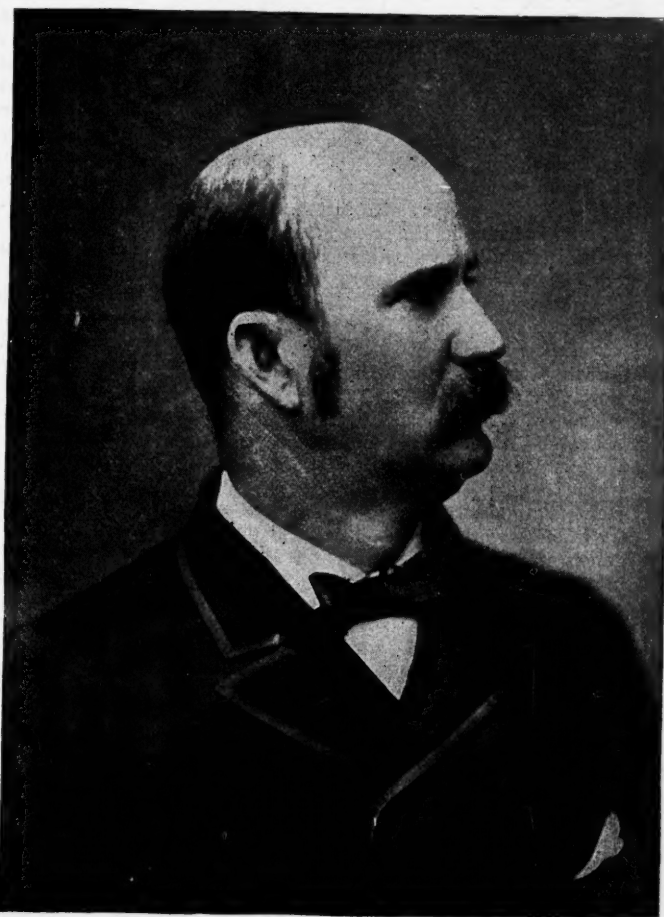
DAVID B. HILL began the battle of life, in reliance upon his own resources, at an age when most students enter college. He was but eighteen, when in 1862 he left his native town of Havana, N. Y., with only such education as the well-improved opportunities of the district school could give, and came to the neighboring city of Elmira, a rugged, plucky, and ambitious country boy. He was proud of his position as a student and clerk in the law office of Thurston, Hart & McGuire, of that city, at the princely salary of one hundred dollars per year and board, and he lived within his income then, as he always has since. He had one advantage over the college and law school graduate beginning a law-office clerkship, in that he did not look down upon the petty and servile details of his work as beneath his dignity or abilities. Whatever he was given a chance to do, whether serving a subpoena or briefing an important question of law, was done with the same promptness and thoroughness. He never was content with a satisfactory excuse for not accomplishing what he had undertaken.

MR. HILL AS A LAWYER.

He was admitted to the bar promptly on reaching his majority, and soon afterward formed a partnership with Hon. Gabriel L. Smith, a leading lawyer of Elmira. The promissory note which young Hill gave for a half interest in Judge Smith's law library, as a part of the partnership arrangement, is still preserved, with maker's signature erased, by the venerable Judge Thurston, who kindly indorsed it for Hill's accommodation.

From that time Hill had all the work he could do, and did it. For about fifteen years he was in the full swing of a general law practice, which was not materially interrupted by his political diversions until his election as Lieutenant-Governor in 1882.

Unlike most politicians he was a strong lawyer. He tried his cases to win, and his loyalty to his clients was never questioned. He soon became one of the acknowledged leaders in a local bar of no



MR. HILL.

(From a favorite Albany photograph.)

mean ability. Some of his professional rivals, when at their best and in their special lines, were more brilliant. Of his two leading rivals, the rugged solidity of McGuire in the extempore discussion of a knotty legal problem suddenly presented, and the magnificent music of Hart's legal rhetoric, which never forsook its logic when he was inspired to do his best, surpassed Hill in the same lines. But Hill was always at his best. The single exception was one of Judge Follett's memorable Chemung circuits following close upon a heated political campaign. For once, Hill had not prepared his cases, and his

brethren of the Elmira bar remember that circuit as the only occasion when Hill seemed to "get rattled" as a lawyer, and to lose cases which he ought to have won. But he promptly rallied, and by appeals, threats of appeal, and compromises recovered for his clients substantially all the ground he had lost.

HIS PROFESSIONAL SUCCESS.

Hill was not naturally a brilliant jury lawyer. His oratory was not of the magnetic quality which carries jurymen off their feet by overwhelming appeal to their emotions. He appealed rather to their common sense of fairness and justice, and sent his leading points home with sledge-hammer blows. The personal element in his address to the jury was an intellectual mastery which dominated the judgment of his listeners, and seemed to command concurrence. But his success with juries was due quite as much to industry in the preparation of his cases and skill in handling witnesses as to his forcible oratory. He not only anticipated and mastered the questions of fact and law involved in his case; he also knew the *personnel* of parties, witnesses, and jurymen, their neighborhood relations, their strong and weak points, their principles and prejudices. He worked up the details of his cases with the minuteness of a pre-Raphaelite artist; but he kept mere details in their proper perspective, making them serve as a background from which the strong points of his case should stand out in bolder relief.

As an all-around lawyer, for carefulness and industry in office work, for sound legal and business judgment in counsel to clients, for effectiveness with a jury, for clear and forcible arguments in appellate court, it is no exaggeration to say that Hill was at the head of the bar of his section of the State when he began to retire from active practice upon his election as Lieutenant-Governor, before he was forty years old.

It was but a fitting recognition of his professional standing among the lawyers of the State that he was for two successive terms elected president of the New York State Bar Association.

CLIMBING THE POLITICAL LADDER.

Young Hill began at the bottom round of the ladder in politics as well as in law. Without money or influential friends, and without special gifts of personal popularity or magnetism, he became the local leader of the young Democracy of Chemung almost before he had himself attained voting age. While his early success in politics could not, perhaps, have been achieved without more than ordinary personal popularity, yet his success was chiefly due to his genius for organization and his attention to details. His political theory assumed at the outset what the college graduate entering politics sometimes has to learn by experience, that political victories are won by votes. His political organization was framed and administered with reference to bringing out the votes, and omitted no class of voters. The practical politician learns very early

that there are votes in and about the saloons, and usually makes the mistake of seeking to win the votes of the drinkers by drinking and getting drunk with them. Hill never made that mistake. He kept his head level and directed his forces. His followers learned to trust him and obey orders, and were seldom led to defeat, though he fought against heavy odds, both for local leadership in his own party and for party victories over the Republicans.

He was elected member of Assembly from Chemung County for two successive terms, in 1870 and 1871. He was president of the Democratic State Convention in 1871 and again in 1877. He was elected an Alderman of his ward in the city of Elmira in 1881, Mayor of the city in the spring of 1882, and Lieutenant-Governor in the fall of the same year.

He served as Lieutenant-Governor during 1883 and 1884, and on January 1, 1885, became Governor by virtue of the resignation of President-elect Cleveland. He was elected Governor in the fall of 1885, re-elected in 1888, and served out the full term of the governorship to which he was last elected and which expired December 31, 1891. In the spring of 1891 he was elected a United States Senator from New York, but did not qualify and take his seat as Senator until January 7, 1892. His seven years' continuous service as Governor of New York is the longest period of gubernatorial service by any one man during the last seventy-six years.

PERSONAL CHARACTERISTICS.

Hill's political methods, from the outset, were not inconsistent with his freedom from personal indulgences and vices. The local traditions among his old acquaintances at Elmira present the unvarying testimony that he was always substantially a total abstainer from intoxicating liquor and tobacco in every form, and furnish not a trace of any scandal or accusation of irregular indulgence of appetites or passions. He still has the same reputation in all respects, still adhering to his total abstinence from stimulants and narcotics, including even tea and coffee, but whether from principle or preference his best friends do not seem to have found out. "Clean as a hound's tooth," is the phrase by which those who know him best characterize his personal life.

The local traditions of Hill at Elmira present equally unvarying testimony to his financial honor. He always has been prompt to pay his debts, and has seldom asked financial favors. He is not mercenary nor naturally a maker or accumulator of money. His friends say that he is still and always will be a man of moderate means and out of debt. He does not seem to be tempted in the direction of financial dishonesty, and no accusation thereof, either in business or political relations, has ever been made against him. In all pecuniary matters he has the keen instincts and sharp sense of honor of the trained business man.

The matrons of to-day who knew him as a boy and young man at Havana and Elmira always mention his bashfulness as young Hill's leading

characteristic. That and his country training naturally turned him from the paths which lead to social success, even after they were open to him, and gave him the undeserved reputation in Elmira of being a woman-hater. His Elmira friends have been surprised to find him, in general society at Albany, apparently enjoying his surroundings among bright and brilliant women, as though it were his native element and the field in which his ambition sought success. But he yields so little time to society that his friends still question whether he finds it a field for enjoyment or endurance.

That a man of vigorous physique and forceful nature should, without fanaticism, with no special professions of religious or ethical motive, so subjugate appetite and passion, love of luxury, ease and domestic comforts, from the very outset, to the accomplishment of other ends, is demonstration, clear and positive, of a powerful ambition impelling to the accomplishment of the ends he seeks.

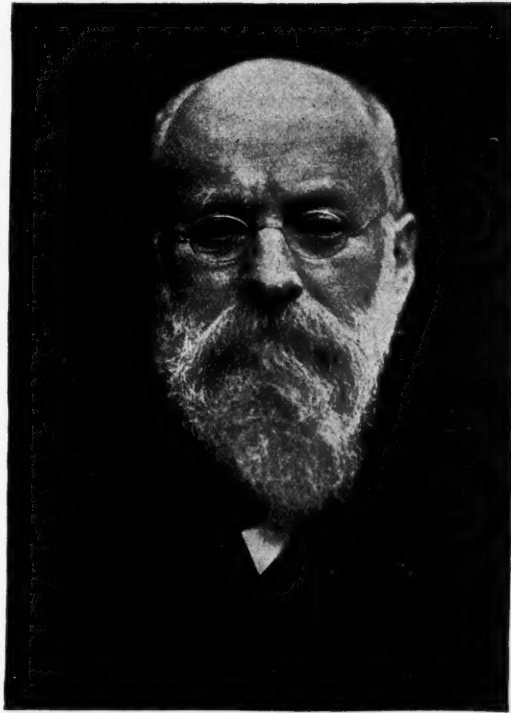
MR. HILL AS A FRIEND.

At Elmira, law and politics furnished the fields for the exercise of Hill's ambition. Into these two lines he concentrated all his energies. Each line gave him the fierce and doubtful contest and the thrill of victory in which his nature takes delight. He seems to enjoy the battle the more if the odds are in favor of his adversary. All he asks is a fighting chance, and he will pluck victory from the very jaws of defeat.

He has always had a few firm friends, and has



HON. EVAN P. HOWELL, OF THE ATLANTA "CONSTITUTION," AN INFLUENTIAL SUPPORTER OF MR. HILL.



HON. CHARLES A. DANA, EDITOR OF THE NEW YORK "SUN."

never let go one of them except as death has enforced its superior claim. He is by nature the reverse of gushing, and gives to strangers and slight acquaintances the impression of coolness and reserve. But his intimate friends smile when he is called cold-hearted and treacherous. The successful politician cannot do for his friends all he would like to, and, much less, all that his friends think he might do if he liked. Some must, temporarily at least, be disappointed; and a man who is not profuse in explanations must be charged with coldness and treachery, and the man who is profuse in explanations must be charged with insincerity and hypocrisy. There are those who know that behind the cool and self-possessed exterior trained not to express emotions, and behind the supreme domination of pure intellect which holds emotions under firm control, there beats a large, warm heart, often as sensitive and tender as the heart of woman.

The severe struggles of his own early life have left their mark in a quick sympathy for all boys earning their living, and for the working classes generally. A characteristic incident was his instructions as he was leaving his residence for his office at the Capitol a few months ago, while political excitement was running high and telegrams were coming in rapidly. "If any telegrams are delivered here this evening, telephone them over to me, the boys will be tired

enough when they get up here without chasing over to the Capitol after me." It is no wonder that his subordinates down to the smallest errand-boy are his devoted followers. This is the quality which makes the great general beloved by his army. No details are too slight for his notice and no mass of details is confused and complicated enough to distract his judgment or attention from the main point and guiding principles. This rare combination of a comprehensive grasp of details and a clear vision of the leading features of the situation is equally essential in the commander of an army and the leader of a political party.

HIS CAPACITY FOR GROWTH.

Hill's election as Lieutenant-Governor marked the beginning of a new era in the development of his character, as well as in his public career. At forty years of age most men have substantially completed their education, have fixed their convictions and theories of life, have fitted themselves out with their full equipment of powers and principles of action, and thereafter merely apply their previously acquired education and equipment. The great man never forecloses his capacity for development, never completes his education, never ceases to grow in wisdom and power, so long as he retains his manly strength. He never reaches the point where he thinks he knows it all.

Hitherto, Hill had shown himself a strong man. He had been remarkably successful as a lawyer and as a politician. A prophet is not without honor save in his own country, and some of his friends then thought that his success had been out of proportion to his abilities, and called him lucky and fortunate. Others, more appreciative of the actual situation, gave him full credit for having earned his success by brains, pluck, and skill against adverse circumstances. They freely acknowledged that he was a strong man, but surmised that he had already struck his best gait, and thought they saw limitations in his character which would prevent him from ever being a great man.

He had plunged into law and politics very early in life, and had thus far fought for his success with the most effective weapons customarily used, and in accordance with the generally accepted rules of the game. Whenever a problem of statesmanship had fallen across his path, demanding immediate practical solution, he had grappled it with the same thoroughness and full comprehension of all its bearings which he brought to the solution of a difficult and important question of law. But he had not, thus far, seemed to hanker after great problems of statesmanship, as does the fresh college graduate, the youthful journalist, and the learned college professor. His life had been intensely active and executive rather than reflective. The very intensity with which he had concentrated all his energies, from his early youth, into his chosen fields of law and politics had a certain narrowing tendency. He knew men, the men of his time, the citizens of this

republic, their immediate practical needs, and the methods of managing them thoroughly. He had strayed but little into the broadening fields of literature, history, and philosophy. Had he completed his education and foreclosed further growth and development? Could he rise to the new responsibilities of determining broad questions of state policy; of assuming general instead of mere local leadership of his party; of laying out the general lines of party policy instead of leading victoriously along lines mainly projected by others? Such were the questions doubtfully asked by Hill's more critical friends when they saw him ascending to the high office of Governor of the great State of New York.

THE SECRETS OF HIS POWER AND ADVANCEMENT.

These and all other like questions have been sufficiently answered by his seven-years' governorship, with the magnificent *finale* of his last year, booming with the dramatic events of his own election as United States Senator; the overwhelming victory of his party in electing his successor to the governorship; the election of a Speaker of the national House of Representatives, establishing his national leadership in his party; and the vindication by the highest court of his State of his insistence upon an enforcement of the ballot reform law, which gives to the Democratic party, for the first time in nine years, a majority in each branch of the State Legislature, and drives the Republican party from its last intrenchment in the State Government.

Such victories are not won by a mere politician. Assuming his strength, his courage, and his ambition, the two chief secrets of Hill's greatness are, first, his capacity for growth, his apparently unlimited ability to rise to every situation to which he is called, his receptiveness to educating, developing and broadening influences from all directions; and, second, his bold and firm adherence to his convictions of right in the main lines of policy which he adopts and pursues. "When I believe I am right," he lately said in private conversation, "I am a pretty good fighter. Of course I may be mistaken, but so long as I believe my position is right, there I stand and fight till I win or go down. But as soon as I think I am wrong, I tell the boys that, however mortifying it may be to change position under the fire of the enemy, the sooner we skip over to a position we believe in the more likely we are to win."

On another late occasion he was being urged by some of his own party friends to sign a certain bill, which all agreed was wrong, but for which there was a strong popular demand. The arguments presented to him were that the people thought they wanted it, and the only way was to let them have it and find out their mistake by experience of its evils; that he was right in proposing to veto it, but that it was not good politics to do so. His reply was: "I tell you, gentlemen, the only wise course is the right course. If you shift from the right course

for one reason you will have to for another, and you are lost in a sea of troubles. The difference is, you are not Governor and don't have to take the responsibility. I am placed here for the very purpose of vetoing such bills as this, and I must meet the responsibility. Politics may go to the devil. When this bill is right I will sign it, and not till then. I am right, you concede. I will fight it out on this line and will win." And win he finally did, but it was a long, doubtful and dangerous struggle.

HIS HOLD UPON HIS ASSOCIATES.

It is not possible for a man to be seven years Governor of the State of New York unless he has the respect of his associates. He cannot gain the respect of his associates unless they believe he is fundamentally righteous and patriotic. The leaders of the State Legislature and the heads of State departments are neither knaves nor fools. Neither are they, as is often supposed, weak men. They will not for seven long years submit to the dictation of a man whom they despise, and then exalt him with enthusiastic plaudits to a still more commanding position. What kind of men do the editors of a lying and maliciously partisan "independent" press, and of the religious journals and literary magazines following in their wake, take the leading officers of the State of New York to be? The politicians of both parties, as a class, are the most patriotic class of citizens among us. The responsibilities of our rulers appeal too strongly to the ethical and, it may reverently be added, to the fundamentally religious impulses for human nature to wholly resist the appeal. The highly educated and the clergy, ignorant of inside facts and of the actual situation, by their sweeping and indiscriminating denunciations of the politicians who administer our Government, have contributed, more largely than the politicians, to a demoralized political conscience on the part of the voters. It is not in human nature that any man could for seven years hold the governorship of the State of New York, and leave it for the Senate of the United States with the enthusiastic affection and respect of nearly every officer of the State, unless he were a devoted patriot and wise statesman as well as a skilful politician.

IN NON-PARTISAN LEGISLATION.

In glancing over the State legislation of the past seven years, it is surprising, even to one already familiar with it, to find how small is the proportion with which party politics had anything whatever to do. In the great mass of the State business, both in the Legislature and in the State departments, Republicans and Democrats are working harmoniously together, exercising their best judgment and diligent labor for the good of the commonwealth. Of the two most important laws of the last seven years on the humanitarian side, the Fassett Prison Law of 1889 was drafted by an employee of the executive chamber, under the joint supervision of Governor Hill and Senator Fassett, and was supported

in both houses by a large majority of both parties; the law of 1890 for the State care of the insane was championed by Fassett in the Senate, and, though few knew it, was saved from defeat by Hill at the most critical point of its passage through the Legislature. These are fair samples of many measures of similar nature. By far the largest and most important portion of the work—and there is a vast amount of very hard work—done by legislators and other State officers, is done quietly, diligently and conscientiously.

All concede that Governor Hill administered the non-partisan work of his office more thoroughly than had any of his predecessors for a long period of years. From about 1860 to 1880 is the period of the most slovenly law-making in the history of the State of New York. Hill's love of clean-cut, lawyer-like work would not allow him to contentedly sign a slovenly drafted, misfitting bill. The changes he brought about during his governorship in the methods of legislative drafting; in the suppression of unnecessary special legislation, and the substitution of the system of one uniform general law for an approved object in the place of many local and special laws with confusing variations; in suppressing legislation at Albany for particular localities, and conferring legislative powers for like purposes upon the authorities of the localities concerned, were most valuable contributions to legislative and law reform—in the form of the law, to begin with, and, by inevitable result, in the substance of the law as well.

HIS VETOES UPON EXTRAVAGANCE.

That Governor Hill should have acted as a check upon the extravagance of the Legislature is due partly to the nature of the office as well as to the nature of the man. Each member of the Legislature is inevitably tempted to secure State appropriations for his locality, and, for that purpose, to concede corresponding appropriations for the localities of other members. The Governor necessarily acts as an equalizing officer in adjusting the distribution of such appropriations, and must reject by his veto power all but the most necessary, or else the State would be bankrupt. The Legislature of 1889 got to running wild with local appropriations for a half-dozen or more new normal schools, for canal and lake navigation improvements, and various other appropriation bills of the old familiar type, together with some of novel design. From 451 bills left by that Legislature, upon its adjournment, in the hands of the Governor for his approval during the thirty days thereafter, Governor Hill was able to veto, without damage to public interests, appropriations from the State treasury amounting to nearly two million dollars. As the Republicans were a majority in both branches of that Legislature, the political error they had committed was fully appreciated both by the Republican members themselves and by the people, and the error has not since been repeated by the Legislature on so grand a scale.

THE EXCISE AND BALLOT-LAW ISSUES.

The measures raising partisan issues during Governor Hill's administration were few in number and greatly exaggerated in importance. The excise and ballot reform bills raised the principal partisan issues which attracted public attention, and have been made the chief basis for charging Governor Hill with being hostile to all reforms.

This is not the place, and the time perhaps has gone by, for a discussion of such partisan issues. Without arguing the matter, it is proper to say that the claim of Governor Hill's supporters is that these bills were a part of the avowed Republican

interest from recent events. One of the leading grounds of Governor Hill's opposition to the three bills vetoed was their disfranchising provisions.

In his veto of the Saxton bill of 1890, he said: "The extent of the disfranchisement under this bill cannot well be estimated. Thousands of honest citizens would be unable to vote. *Thousands of others would refrain from going to the polls.* . . . Eliminate its restrictive and disfranchising features and the bill would be no less an efficient remedy for existing evils at the polls."

HILL'S RECORD AS A REFORMER.

The Republican party of the State of New York must now wish they had heeded Governor Hill's warnings. If the Saxton ballot reform bill was fraudulently advocated by the Republican party for the purpose of inviting the Governor's veto and falsely charging him with hostility to electoral reform, certainly retributive justice has been unusually speedy in hoisting that party by its own petard.

In view of the late confession by the New York *Times* itself, that the Massachusetts ballot reform law, formerly held up as a model by the mugwump reformers, has radically broken down at the very points which Governor Hill declared would prove the fatal weakness of the Saxton bills he vetoed, it would be well for the genuine ballot reformers to reread the constructive suggestions of Governor Hill's messages, in which he advocated the limiting of the electioneering distance from the polls, the railing and booth system, and the voting of folded ballots of uniform external appearance, provisions which embody the essence and all that is substantial of the reform, and are of great practical value, but which many Republican newspapers now wish to see swept away with the abolition of the entire ballot reform system. The advocate of genuine electoral reform who rereads Governor Hill's messages will also find that Governor Hill first proposed the Corrupt Practices Bill, and caused it to be introduced in the Legislature of 1889, a year before it was introduced by Senator Saxton, and that close upon its first trial he advocated its amendment by adding provisions requiring sworn statements from political committees and agents as well as from candidates, though the editor of the *Century Magazine*, a year afterward, discovered that a bill introduced in the Massachusetts Legislature was "the first measure of the kind to appear in an American legislature," and was evidently ignorant both of the existence of the bill in the New York Legislature and of Governor Hill's advocacy of the reform measures which were so dear to the heart of the magazine editor when they hailed from Massachusetts. (*Century Magazine*, Feb., 1890, p. 634; Governor Hill's Public Papers of 1889, pp. 169-173.) It may also be discovered by the highly educated reformer who reads Governor Hill's public papers for the first time that Governor Hill caused the *quo warranto* provisions for preventing a candidate shown to have been elected by fraud from taking his office to be drafted on the pattern



U. S. SENATOR A. P. GORMAN, OF MARYLAND.

policy of "putting Governor Hill in a hole;" that the excise bills which the Governor vetoed were purposely so drawn that no self-respecting executive could approve them, and with the intention that they should be vetoed, so that well-meaning but not well-informed people might be fooled with the cry of "Whiskey's Governor." If any intelligent critic of the Governor's action upon the excise bills will read each bill vetoed, with the reason given for the veto, in connection with the Crosby commission bill, which the Governor offered to approve if the Legislature would pass it, there would be no need of any further argument to justify his vetoes of excise legislation.

The controversy between Hill and the Republican Legislature over electoral reform has acquired a new

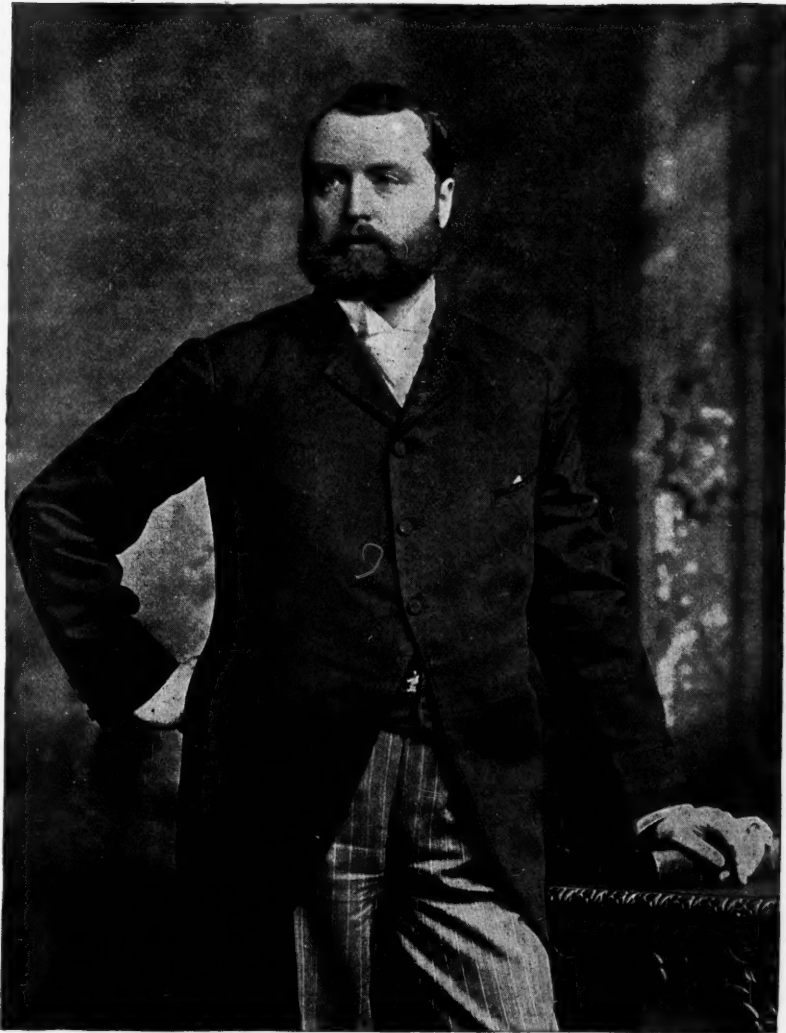
of the English law to that effect, in the same bill, and that he advocated the adoption of such provisions in his veto messages of 1889 and 1890.

It is also of special interest in connection with current events in the State of New York that in 1890 Governor Hill, in one of the most scholarly and statesmanlike messages ever presented to the New York Legislature (Public Papers of 1890, p. 140), advocated amendments to both the Federal and State constitutions, transferring the determination of contested elections from the legislatures to the courts, and that it was not until a year afterward that Senator Saxton's concurrent resolution for such an amendment to the New York State Constitution was introduced.

Enough has perhaps been said to indicate that a very little independent investigation on the part of certain highly-educated and scholarly but very much misinformed critics of Governor Hill will require a revision of their judgment respecting his hostility to electoral reform. But these are only introductory suggestions. The entire story is an overwhelming refutation of the charge. Governor Hill has been a firm and consistent advocate of tariff reform.

With the first news of the defeat of the Democratic party in the last presidential election, a weak man would have been tempted to waver and doubt. Governor Hill was more firm and emphatic than ever. In a speech to the citizens of Albany but a few days after the presidential election of 1888 he said:

"The principle of tariff reform has only met temporary defeat. Sooner or later it will ultimately triumph in this country. President Cleveland and the Democratic party were right, and deserved to succeed. The argument was with us, and two weeks' longer discussion would have given us the victory. Permit me to suggest that there must be no back



MAYOR GRANT, OF NEW YORK CITY, A LEADING TAMMANY DEMOCRAT.
(From a photograph by Anderson, 785 Broadway, New York.)

track taken upon this question. The issue so courageously presented by President Cleveland, in the interest of the whole people, must not be abandoned. Our flag has been nailed to the mast, and there it must be allowed to remain."

The charge that in his late Elmira speech Governor Hill relegated tariff reform to a secondary place is a misrepresentation by which no fair and intelligent reader of that speech can be deceived.

AN ADMINISTRATION WITHOUT SCANDALS.

Under Governor Hill's administration there has not been a financial or other scandal in any department of the State Government, with the single ex-

ception of the Assembly ceiling scandal. That was due to the bill passed by a Republican Legislature, which Governor Hill approved, filing at the same time a memorandum in which he said: "The placing of such a work in the hands of a committee of the Legislature is unbusiness-like and furnishes a pernicious and unwise precedent. The committee is to be appointed by the Speaker, and it may be assumed that not a single member thereof will possess any special or peculiar qualification for the place. None of them are likely to know anything about the construction or repair of buildings. . . . It is understood that the committee is to be composed of two Republican and two Democratic members of the Assembly, and the Republican Speaker is to constitute the fifth member and hold the balance of power and control. Such a committee not infrequently constitutes the worst kind of a commission, and oftentimes leads to deals, jobs, abuses, and corruption. . . . An emergency is presented.

If I refuse to approve this bill the Assembly ceiling must remain in its present disgraceful, if not dangerous, condition for another year and during another session. If I approve it I do so as a matter of expediency, and not because it really meets my judgment." (Public Papers of 1888, p. 142.)

Governor Hill is himself honest by instinct, principle, and practice, and will not knowingly nor ignorantly allow dishonesty in any department of the Government within his jurisdiction and control. He is master of every situation in which he is placed, and will allow no interest to control him. He has shown himself faithful to every trust reposed in him and capable of ably administering it. With his honesty, fidelity, and capacity, his courage and ambition render him a more efficient, rather than a more dangerous, public servant. The people may rest assured that, so far as public interests are given in charge of David B. Hill, he will take care that the republic suffers no harm.

II. ANOTHER VIEW OF MR. HILL.

BY A POLITICAL OPPONENT.

Conceding that the mere attainment of the objects of a man's ambition, regardless of the methods by which this attainment has been reached, constitutes success, it may be granted that David Bennett Hill has been and is a successful man. As such, his career is properly an object of interest and a subject for consideration. People are always curious to know all there is to know about a man who becomes conspicuous in any line of life or conduct, whether that line is intrinsically noble or ignoble, virtuous or criminal. While, therefore, from the standpoint of a lover of law, Mr. Hill is, in the forces which he represents, in the methods which he adopts, and in the successes which he has scored, the most dangerous man in public life, the people are naturally anxious to know more in detail what manner of man he is and upon what kind of meat he feeds.

Personally, Mr. Hill is a man forty-nine years of age, of medium height and compact, square-shouldered figure. His complexion is waxen pale. His head is round like a bullet and shiny bald like a tonsured monk, and is well set on a rather thick neck, which is scarred on one side by a gash given years ago by an infuriated caller. His eyes are faded, bluish-gray, deep set, and close to his nose. They are restless, glittering, cunning eyes that cannot endure a steady gaze. Under the direct look, even of a casual caller, they uneasily wander from point to point, as if consciously unwilling that their depths should be explored. These crafty eyes and the sinister expression about the base of his nose and corners of his mouth convey an impression at the first meeting to a keen observer distinctly disagreeable. Mr. Hill dresses with great care, after

the most approved fashions, but with subdued taste. Mr. Hill has a pleasant voice and an entertaining manner toward those with whom he is familiar and with those upon whom he is desirous of making a pleasant impression. On topics of interest to him he is an easy and entertaining conversationalist, ready at repartee, quick to see a point, precise and clear in statement, and copious in diction. He has a dry humor, amounting at times almost to wit. His range of information is by no means wide. He makes no pretence to scholarship, even in law and politics. He wastes no force on mere culture.

Mr. Hill is a man of regular habits and frugal tastes. He does not smoke or chew tobacco. He does not use wine or strong drink; yet he is a generous host, and his table abounds in good things, both to eat and to drink. He is a bachelor, and more than a bachelor; he is a woman-hater. These virtues should be carefully catalogued, for they constitute the entire list of virtues in his character about which there is no room for an honest difference of opinion, and there may be some who think that the last on the list should be excluded as being not altogether a highly creditable disposition. He is not a church member, but, under provocation, he is profane. He is fond of the theatre and of base-ball.

He does not affect the society of superior men and women. The men with whom he has surrounded himself for years, and with whom he seems to prefer to associate, are men inferior to himself; generally very young men, and not always very good young men. A list of the youngsters with whom he has surrounded himself for the last eighteen years, together with a history of each one and his fate, would make a highly interesting chapter. He makes

few intimate friends, and would seem never to contract any friendship to which he would be faithful when fidelity ceased to subserve his own interests. He is methodical and industrious in his habits to a marked degree.

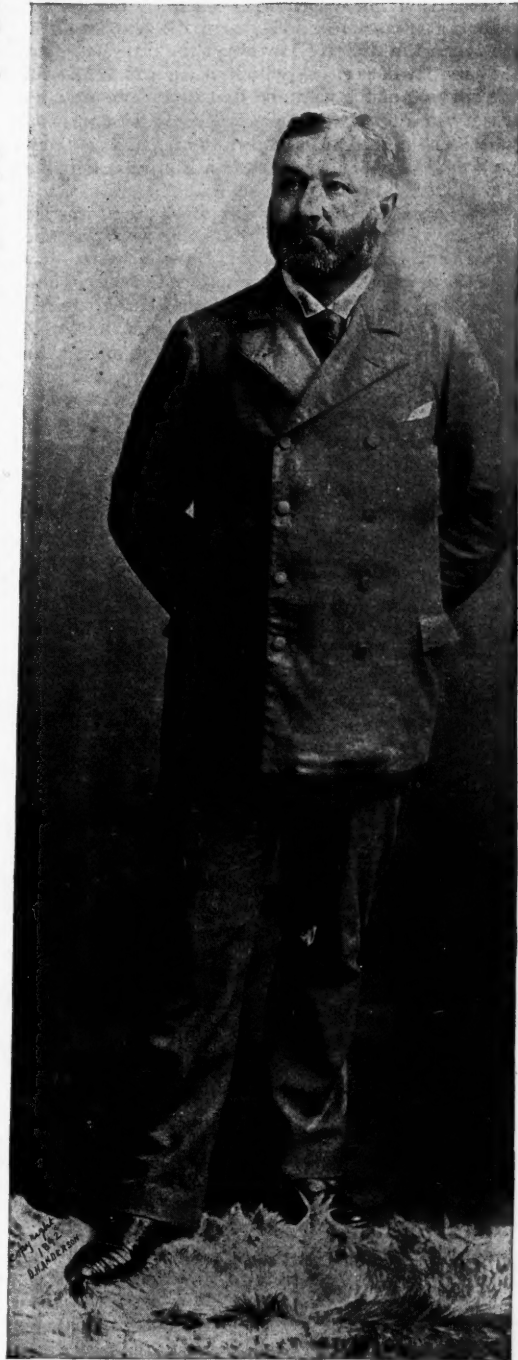
HIS INORDINATE AMBITION.

He has only one grand passion, and to that he is devoted with all the powers of his being. In that he lives and moves. For that he works with a singleness of purpose and an intensity of application rarely exhibited. That passion is the political preferment of David B. Hill. Not being married, he has no wife or family to distract him. His parents are dead. His brethren are scattered far. His profession has not been touched for seven years. Eating or sleeping, walking or driving, at home or abroad, wherever he is, all the energies of his nature are absorbed in his political career. Few men in public life make politics their religion, their wife, their father and mother, their family and little ones, their recreation and their regular pursuit, their toil in winter and their hobby in summer. This is, however, just what is done by David B. Hill. Faust was not more sold, body and spirit, to Mephistopheles than David B. Hill is possessed, soul and body, mind and heart, by the devil of his own ambition. Self is his centre and self is his circumference. Altruism in politics is above his comprehension.

The higher purposes of party, of the state, of the nation, mean nothing to him apart from their possible bearings upon the interest of David B. Hill. His fondest boast is, "I am a Democrat." But this statement should be taken, not as he says it, but as he means it. Democracy to him does not stand, and never has stood, so much for a code of fixed and definite principles as for opposition to republicanism. He is a Democrat only in this, that he is not a Republican. With Mr. Hill the order of devotion is not country, state, party, self; but self, party, state, country, and again self. His party has become dear to him, not for any love which he entertains for its underlying principles or for its achievements in history, not for what it has done and is doing, but because of what it has done, is doing, and may do for David B. Hill. He would shatter his party to atoms as lightly as he has recently defied the Constitution of the State of New York if such pulverization would in any way advance him better than some other course of treatment. This consummate selfishness of the man, this absorbing ambition, deep as his life, must be borne in mind in order to obtain any just notion of his character or any true measure of his career. Before one can venture to predict what course in any given set of circumstances Mr. Hill will pursue, it is necessary to know what course will best advance the selfish interests of Mr. Hill from his point of view.

EARLY POLITICAL CAREER.

He was born in Havana, Schuylar County, N. Y. His father was a laboring man. His people were



Mrs. RICHARD CROKER, CHIEF OF TAMMANY HALL.

(From a photograph by Anderson, New York.)

neither rich nor poor. He attended the public schools at that place, and was a diligent student. He began the study of law about the time he began the practice of politics, which was about 1860. At the opening of the war and during its progress he was a violent anti-war Democrat. He was, in fact, what is so unpleasantly known to history as a "cop-perhead." In 1862 he moved to Elmira, where he was admitted to the bar in 1864. His characteristic industry enabled him to make rapid progress. He was an indefatigable worker, whatever may be thought of the scrupulousness of his methods. He became a keen lawyer and enjoyed a large and successful practice. Political matters interested him and absorbed a large portion of his time. He soon secured quite a political following among the tough element; and saloon-keepers and the men they controlled were always strong for Hill. He understood them and they understood him. In his early political experience he displayed the disposition, which has followed him through life, to cater to any elements and appeal to any sentiments if it were necessary for him so to do in order to win. He called about him in Elmira a number of the younger lawyers and law students and ambitious politicians, who had more to hope from him and his success than from the older and more conservative leaders. His followers were thoroughly organized and disciplined.

FIRST CONNECTION WITH TAMMANY.

In 1871 and 1872 Mr. Hill was elected member of Assembly from Chemung County, which has always been, with rare exceptions, a strongly Democratic county. In the Assembly he was the "thick-and-thin" friend of Senator William M. Tweed, at that time the all-powerful boss of Tammany Hall. Mr. Tweed had no more active supporter for his measures in the Assembly than David B. Hill. His fidelity was well illustrated by the minority report which he presented from the Judiciary Committee against the impeachment of Justice Barnard, from New York, the corrupt Tammany judge who was afterward impeached. It was currently understood that it was through Mr. Tweed that Mr. Hill came into possession of an interest in the *Elmira Gazette*, of which paper he afterward secured the complete control. At this time he also joined with the Democratic members of the Legislature in voting to withdraw the consent of the State of New York to the adoption of the fifteenth amendment. On the downfall of Tweed, Mr. Hill lost little time in cultivating the friendship of Tweed's mortal enemy, Samuel J. Tilden, from whom he received very material assistance in his political struggles in Chemung County through a term of years.

LEARNING "PRACTICAL POLITICS."

In 1881, after a severe struggle, Mr. Hill secured the nomination for Alderman from the Third Ward of the city of Elmira. This ward has a great many black voters in it, and it was in this ward that Mr. Hill

scored many of his early triumphs in so-called "practical politics." Tradition says he was successful in inducing the colored voters to vote against their party and their convictions. Mr. Hill was a practical politician. There is no question about that. He was among the first at the polls in the morning and among the last to leave them at night; and in the assiduousness with which he looked after the party caucuses and party conventions he set an example worthy the imitation of all good citizens.

It was in this early contact with the practical workings of the old ballot law that he acquired that intimate knowledge of elections which enabled him to become afterward such an effective opponent to the enactment of any genuine ballot reform system. In the methods which he used on these occasions his example was not so worthy of imitation. He was elected Alderman. The following spring Mr. Hill was nominated by the Democratic party and chosen Mayor of the city of Elmira, a city which is almost always Democratic. As Mayor he rewarded the practical politicians like himself who had aided him in his mayoralty contest and who had joined their political fortunes with his after the manner of all such practical politicians.

HOW HE MISSED HIS CHANCE IN 1882.

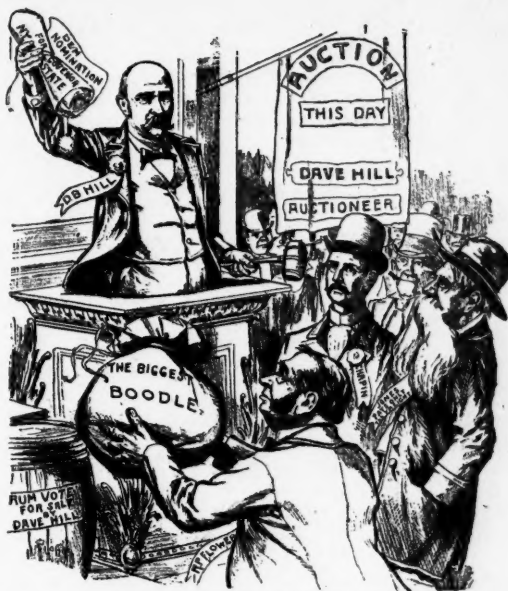
The political situation in New York State in 1882 was complicated. Governor A. B. Cornell, a Republican, was in the last year of his term. The election for a new Governor was to take place that fall. The general sentiment of the party throughout the State was in favor of a renomination of Cornell. The death of President Garfield, the elevation of Arthur to the presidency, the resignation of Platt and Conkling, the ensuing bitter struggle for reelection at Albany, and the defeat of the two Senators, had left the Republican party in a state of extreme irritability and sensitiveness. Charles A. Folger, a most worthy gentleman, of inflexible integrity and lofty ideals, and in every way worthy of the office of Governor and qualified to perform its duties, was nominated by the Republican convention. This was believed by the great body of Republicans in the State to have been the result of the interference of President Arthur rather than the expression of the free choice of a majority of the delegates.

In the mean time the Democratic party in convention found itself at sea. The nomination for the governorship substantially went begging, and was finally bestowed upon an almost unknown man, who was then Mayor of Buffalo, the Hon. Grover Cleveland. Mr. Hill's friends strongly urged him to make an effort to secure the nomination. It probably could have been secured for him at that time. But he had, in the mean time, thoroughly canvassed the State and secured pledges from enough delegates to insure his nomination for Lieutenant-Governor, and with worldly wisdom felt that in endeavoring to carry off the chief prize, in which attempt there was a slight risk, he might lose what was already in his possession.

MR. HILL AND MR. CLEVELAND.

So to Cleveland went the first prize and to Mr. Hill the second. This nomination of Hill was a surprise to the State—as great a surprise as the nomination of Cleveland: for Mr. Hill was also comparatively unknown. It was effected by the sagacity and diligence with which Mr. Hill and his lieutenants had by a still hunt secured here and there all over the State one or two friends in each delegation. The result of this election will never be forgotten. The Republicans stayed at home and Cleveland and Hill were elected by a majority of, in round numbers, 190,000. This Democratic land-slide carried the Legislature with it. After the victory was so unexpectedly and gloriously won, Mr. Hill never forgave himself for not having obtained the nomination for the governorship, for he felt then that it meant the presidency.

The relations between Mr. Cleveland and Mr. Hill were characterized by contempt on Cleveland's part and jealousy on Hill's part almost from the commencement of their official career, and these relations have never been changed. Mr. Hill lost no opportunity of saying pleasant things and making flattering promises to all the scores of men whom Governor Cleveland found it necessary to disappoint. As Lieutenant-Governor, Mr. Hill made an excel-



GOING TO THE HIGHEST BIDDER.

From Judge, August, 1891.



NEW YORK'S POLITICAL OCTOPUS.

From Puck, September, 1891.

lent presiding officer. He was quick, resolute, and well informed in parliamentary law. One of his decisions has become almost historical. It was that in case of refusal of members to respond to their names, the chair might order them to be recorded as present and not voting, for the purpose of making a quorum. This decision came home to plague the inventor and his party several times in the succeeding years at Albany, but more particularly in the last Congress, when Speaker Reed followed the precedent thus established and declared that a legislative body could not be deprived of the power of doing business through the failure of members actually present to respond to their names.

Mr. Hill became acting Governor through the resignation of Governor Cleveland on January 6, 1885, Cleveland having been elected President of the United States. The opportunities thus opened to Hill were utilized with much skill and boldness to insure his nomination for Governor at the Democratic convention which was to be held that year. His first act of defiance to the Constitution was the seizing of the Governor's salary of \$10,000. The Constitution provides that "the Lieutenant-Governor shall receive for his services an annual salary of \$5,000, and shall not receive, or be entitled to, any other compensation, fee or perquisite for any duty or service he may be required to perform by the Constitution or by law." But this was only a \$5,000 affair.

HILL'S VETOES OF THE CENSUS BILL.

Eighteen hundred and eighty-five was the year which the Constitution appoints for an enumeration of the people. The Legislature, which was Republican, passed a bill for this purpose, substantially the same as had been passed in 1855 and every ten years thereafter; but inasmuch as the incidental patronage of the enumeration was by this bill thrown into the hands of the Republican Secretary of State, who it was thought might possibly be a candidate for Governor on the Republican ticket, Mr. Hill vetoed the bill on the flimsy pretext that it provided for a census and not for an enumeration, and that it was too expensive. The Legislature very properly, inasmuch as the Constitution expressly provides that enumerations shall be taken "under the direction of the Legislature," refused to recede from its position and adjourned without taking further action. Mr. Hill thereupon called a special session of the Legislature, and, among other matters, called their attention to the failure to enact an enumeration bill. Whereupon they re-enacted the bill which had been passed at the regular session, which he again vetoed, thus depriving the State of the benefits of a reapportionment. And he and his party have been scolding the Republicans for his vetoes ever since. The meretricious nature of the excuses which he then gave for vetoing these bills is well illustrated now by the text of the Democratic bill, presumably prepared by Hill and recently introduced by Senator Cantor, to provide for an enumeration at the unusual

sum of \$150,000. But Mr. Hill carried his point, and conveyed the welcome impression to his party that he was not afraid to do wrong in order to achieve a party or a personal triumph.

THE GUBERNATORIAL ELECTIONS.

In 1885 Mr. Hill was nominated for the governorship, almost unanimously; and yet, when his party convention met, many astute politicians were of the belief that Cleveland's friends and the Brooklyn and New York people would not permit him to be nominated. Careful study of the delegates showed that while his opponents had been sleeping he had been working with the individual components of the convention. His Republican opponent that fall was the Hon. Ira Davenport, who had an honorable record as State Senator and Comptroller. Until within two weeks of the election day the general judgment of the press and of politicians was that Davenport was to be elected; but Governor Hill won by about 12,000 plurality. The liquor interests stood solidly behind him, and the prohibitionists drew largely from the Republican strength.

Hill was re-elected Governor in 1888. Cleveland, the Democratic candidate for the presidency, was defeated at this same election. There was a difference of some 30,000 between their votes. This difference is to be accounted for by the devotion of the liquor interests to Governor Hill. His opponent in 1888 was the Hon. Warner Miller, who conducted his campaign largely on the issue of a high license.

In 1891, the Legislature being Democratic on joint ballot, Governor Hill was elected United States Senator. He did not assume this office until January 7, 1892, but continued in the mean time to discharge the duties of the gubernatorial office, the reason being that the Lieutenant-Governor, the Hon. Edward F. Jones, was not in sympathy with Mr. Hill's ambitions or with Mr. Hill's methods, and it was not considered prudent by Mr. Hill to allow Mr. Jones to take the gubernatorial chair. In 1885 Mr. Roswell P. Flower was nominated by the Democrats as Lieutenant-Governor, but thinking there was great danger of defeat he refused to accept the nomination, and, as a forlorn hope, Edward F. Jones was nominated. In the election Mr. Jones received several thousand votes more than Mr. Hill. In 1888 the old ticket was renominated, Lieutenant-Governor Jones again receiving a very much larger plurality than Mr. Hill. But inasmuch as Mr. Jones was not friendly, he was never permitted to take the gubernatorial seat.

THE STRONGEST DEMOCRAT IN THE STATE.

There is no denying the fact that in his own party Mr. Hill's strength has gradually increased from his inauguration in 1886 down to the present time, and he is to-day unquestionably the strongest Democrat in the State of New York. This must be conceded even by those who hate him and who fear him as a dangerous man. A detailed catalogue of

his misdeeds would be too long to insert in this article. As Governor he had many important offices to fill. One by one he got rid of the Cleveland officers and Republican hold-overs, and placed in their stead Hill Democrats and Hill Republicans. No list of notaries-public was sent to the Senate until he had consulted the local Democratic bosses as to the propriety of each nomination, and there are over ten thousand of these every year. In the machinery of his own party he weeded out, as opportunity afforded, every Cleveland man as far as possible. In 1885 the State Committee was almost unanimously a Cleveland committee. In 1891 there were but two Cleveland men left.

HIS SINISTER INFLUENCE IN LEGISLATION.

In matters of legislation no measures for local relief or local changes could become laws unless David B. Hill received some personal toll from the passage thereof, either in the way of allegiance or patronage. The veto power was used through all his term with strict reference to the advantage of himself and the disadvantage of his opponents. Just as the enumeration bill was killed and false reasons assigned therefor in order to prevent imagined advantages going to the enemy, so he killed the constitutional convention bill. To keep in his power the liquor interests he vetoed all the legislation proposed through seven years having for its object the regulation or restriction of the liquor traffic.

He prevented an anti-bribery bill becoming a law, and vetoed the Saxton ballot reform bill three times, and finally secured from the Legislature, under the whip and spur of an independent press, misinformed as to the situation, a most iniquitous bill, which is even to-day denounced by the *New York Sun* as a "hypocritical, stupid, infernal ballot law."

Pretending affection for home rule in local and municipal affairs, he has deliberately, time and again, violated every principle of home rule; and in no case more conspicuously than in the bill which received his signature and which took the Mayor and Comptroller of New York City off the commission authorized to construct the new Croton aqueduct—a gigantic work involving the outlay of many millions of dollars. Following this legislation came the Senate investigation which unearthed the scandalous frauds in the construction of the new aqueduct and led to a repeal of that law. He again violated the principle of home rule in the bill which became a law under his signature forcing upon the city of New York fifteen police justices at the enormous salary of \$12,000 a year each. Pretending to be friendly to the great cause of rapid transit for the city of New York, by his own active intervention he defeated in the Assembly the passage of a bill which had met the approval of the entire metropolitan press, after it had passed the Senate by an almost unanimous vote—and this veto was at the request of Tammany Hall.

A BARREN ADMINISTRATION.

No great reform, either in the administration of any State department or in the State at large, or in improved methods of governing cities, or in the eleemosynary institutions of the State, or in the field of taxation, or insurance, or banking, or any of the departments of human interest (and there have been many of them made possible by the legislation of the last seven years), owed its suggestion or its completion to him. His state papers are well written as to style, barren as to good suggestions in important matters, and disfigured by unfounded praises of himself and his party and undignified and malicious assaults upon his political opponents.

Apart from his relation to the Legislature, his use of the pardoning power has been, in numerous instances, conspicuously abused; but never to a greater degree than when, recently, he assumed to pardon one Welsh, a supervisor who had disobeyed the decree of the Supreme Court with reference to appearing in court with election returns. Very able lawyers, without respect to party, agree that this was an unconstitutional exercise of power. That it was dangerous in the highest degree in its effect and tendencies does not admit of dispute; for its effect would be, if adopted as a rule of action for future Governors, to utterly deprive the courts of the State of New York of sanction for their decrees. Mr. Hill's behavior in this instance is a striking exception to every rule laid down by him with such pompous parade in his recent article on the "Pardoning Power" in the January *North American Review*.

During his seven-years' occupancy of the Governor's chair Mr. Hill created no policy, advanced no reforms, but did steadily grow in grace of the liquor interests, of Tammany Hall, and in the possession of all the powers incident to patronage. The Democratic leaders of the Senate and Assembly were not ashamed to report to him morning, afternoon, and evening for advice and approval. His word was their law and his disapproval their great dread.

HOW HE "STOLE" THE STATE SENATE.

In the "robbery" of the State Senate which has just been accomplished in the State of New York, the leading spirit, the guiding mind, has been David B. Hill. The history of this great outrage has been so recently and so explicitly stated in the daily press that it is unnecessary to detail it here. Suffice it to say that when the polls closed on election night, in eighteen out of the thirty-two senatorial districts in the State of New York Republican Senators had been elected, as shown by the returns counted and certified to by boards of election inspectors representing both the great parties. While the courts in the 24th senatorial district were endeavoring to bring order out of chaos, Governor Hill interfered, and it was in this district that he pardoned the supervisor who stole election returns and ran away with them. Governor Hill removed summarily the county clerk of Onondaga County in



"I'M IN 'EM BOTH!"

Farmer Dana contemplating his prize animal.—From *Judge*, February, 1891.



THE DEMOCRATIC SITUATION.

David, the dog in the manger.—From *Judge*, September, 1891.



OUT OF IT.

OLD SPORT WATTERSON (in charge of Democratic stables): "You're both ruled off, and that settles it!"

"New York cannot be carried for Mr. Cleveland. Scheming politicians are favorites nowhere, least of all in America. For his own fame Governor Hill has been too secretive."—Henry Watterson, July 14, 1891.—From *Judge*, August, 1891.



DAVID B. HILL FROM TWO POINTS OF VIEW.

Very big among his admirers in New York, but very small to the country at large.—From *Puck*, February, 1888.



HE CAN'T GET BY.

Policeman Puck checks driver Dana and his passenger on the Presidential road.—From *Puck*, January, 1890.



NEXT!

THE POLITICAL BARBER: "Does any other man want a shave or a cut? I'm the man to do the job!"—From *Judge*, March, 1891.

this district on trivial pretext, but really for daring to be a Republican. In the 15th senatorial district the State Board of Canvassers, openly encouraged by Governor Hill, in defiance of the explicit order of the Supreme Court and Court of Appeals, awarded the certificate of election to Osborne which had been bestowed by the people upon Senator Deane. Governor Hill removed the county clerk of Dutchess County, in this district, for refusing to certify a return pronounced by the Democratic Court of Appeals to be false and dishonest. In the 27th district, where Mr. Sherwood had been elected by 1,640 plurality, the Senate, made Democratic by the two preceding thefts, ignoring the plurality of 1,640, seated a Democrat by the name of Walker. All these things were done under the inspiration of Governor Hill. Not a single prominent Democrat has dared either to approve the act or to lift his voice in condemnation, so absolutely has Mr. Hill reduced to terrorism the Democratic party and the Democratic press in the State of New York. One man alone he was unable to terrify, and that was Judge Rufus W. Peckham, of the Court of Appeals.

HIS PRESENT ALLIANCE WITH TAMMANY.

Mr. Hill absolutely controlled the State convention of 1891 by the aid of Mr. Murphy, of Troy, and Mr. Croker, of Tammany Hall, New York. Mr. Hill formulated the platform adopted at that convention and named the ticket (his pretence of trouble with Sheehan notwithstanding). Mr. Hill named Dr. Bush for Speaker of the Assembly and Senator Cantor for temporary President of the Senate. His own creatures were put in places of power wherever he suggested. Even after the election of Mr. Flower as Governor, Mr. Hill held the helm with a firm hand. Mr. Flower himself accepted from Mr. Hill his private secretary and the Superintendent of Public Works, the most powerful office outside the Governor's office in the State civil service. The bank examiner appointed by Hill was also accepted by Governor Flower. In fact, Governor Flower does not seem to have asserted his own individual preference in any particular so long as Hill remained in Albany. And to-day finds Mr. Hill in possession of all the Democratic machinery of the party in the State of New York. He will control the next State convention, and he will be its choice as nominee for President by an enthusiastic unanimity not seen in years, and he has the senatorship to dispose of to placate some powerful ally.

Thus it will be seen that Mr. Hill, getting his power at first by pandering to the saloon element and by his ready subservience to Tammany Hall and others in authority, has gradually risen, through his intense devotion to self, from the position of a ward heeler into that of absolute political dictator of a great party in the greatest State of the Union. He owes his power to the loyal adherence of Tammany Hall and the corrupt canal ring, with all that that implies; but, over and above all else, to the financial and electoral support given to him by the

united liquor interests of the State of New York, and this item alone, it must be remembered, means not less than from one hundred to one hundred and fifty thousand votes. His alliance with Tammany Hall means more than most men understand; for Tammany expends for her pay-roll not less than twelve millions of dollars a year, and no man is employed by Tammany, from the highest position with its thousands of dollars of salary down to the meanest position of a sweeper of mud on the crosswalks, who is not expected to influence other votes to enable him to keep his position. Hill's connection with Tammany is like the connection that binds two freebooters or highway robbers. Each is distrustful of the other, but each is necessary to the other. Singly, one might help destroy the other; unitedly, they are almost irresistible.

THE BASIS OF HIS FURTHER AMBITIONS.

Mr. Hill's hope for extending his influence abroad in the nation must of necessity depend upon New York State's vote in the Electoral College. Hill from Delaware would be intolerable. Hill from Rhode Island would be contemptible. But Hill from New York, bringing with him the reasonable assurance of thirty-six electoral votes, is to the solid South precisely what Tammany Hall itself is to Hill—a harbinger of victory. In New York City there are over twenty thousand Southern Democrats, men of education and men of better instincts than those of the average Tammany bruiser. They are not Tammany men, and yet, on account of loyalty to the Democratic party's interest in the nation, they have not only tolerated, but they have assisted, both Tammany and Hill. The same influences that have brought these people into Hill's army and to Tammany Hall's assistance will bring the solid South to Hill, and will cause other Democratic leaders to temporarily lay aside their jealousies and their ambitions, in order to place this man, who has shown that he is brave with the bravery of a highwayman, in position to establish his party in all the strong places of the Government.

It was unquestionably the influence of Hill and Hill's friends that led to the election of Mr. Crisp as Speaker of the House of Representatives. His speech at Elmira on the silver question, uttered under peculiar circumstances just before the congressional caucus, gave him an opportunity to boast of his success in influencing Congress to throw Mr. Mills aside.

THE APOTHEOSIS OF THE WARDHEELER.

Mr. Hill stands in American public life as the type of the successful practical politician, in the lowest meaning of the words. In fact, he is the apotheosis of the ward heeler. He has never put his faith in the power of persuasion and enlightenment. In no campaign has he ever depended upon square advocacy of the platform or alleged principles of his party. His dependence has been placed almost exclusively upon organization and a skilful catering



'TWIXT MOUNTBANK AND SAINT—MISS DEMOCRACY'S DILEMMA.

THE MOUNTBANK HILL (sings):

"Come, live with me and be my bride,
I'll deck thee well with spoils, my pride,
For office is my private trust.

Close to my side, my darling, come!
Free Trade, Free Silver, and Free Rum!
We'll have a free corruption 'bu'st."

THE SAINT CLEVELAND:

"Repent in time, fickle one! Look,
O look upon my purity and greatness
and return to your former worship
of ME and Free Trade."

—From Judge, July, 1891.



THE DIFFICULTY UNDER WHICH THE DEMOCRATIC PARTY LABORS.
Which way will the monstrosity go?—San Francisco Wasp, Jan., 1892.

to the liquor men and other selfish interests. So far as public utterance goes, he has followed the lines of shrewd misstatements of the position of his adversary, bitter animadversions upon individuals, and false claims for approval for acts to the credit of which neither he nor his party were in any wise entitled. He does not rely upon the merit either of the record or the principles of his party so much as upon organization, manipulation, and combination. The word principle is not in his vocabulary, save for use in declamation for effect. While he does not understand nor have any reverence for principles as such, he does understand the practical advantages of every political makeshift, and is thoroughly at home in all that is wrapped up in the word "expediency." He has been marvellously successful, and has grown insolent and arrogant upon his success. His complete subservience to the liquor interests, his opposition to the home-rule principle and defeat of rapid transit, his pettiness in the treatment of the patronage in his gift, his prostitution of the veto power and interference in local legislation, his enmity to ballot reform, taxation reform, and educational reform, would have ruined the political prospects of any other man.

HIS RECENT SPEECHES.

No more characteristic thing can be readily instanced than his two recent deliveries, proposing a program for national Democratic performance. These two speeches of his, the one at Elmira and the other at Albany, have been spread broadcast through the land. They have been admirably summed up by the leading Democratic newspaper of Indiana, the *Indianapolis Sentinel*, which, in speaking of them, has said.

"It is a program of cowardice, dishonesty, and partisan imbecility. It is a program of trickery and false pretence. It contemplates a shameless violation of solemn pledges and a deliberate abandonment of sacred principles. It represents no respectable body of public opinion, and voices nothing but the wishes of a little coterie of political adventurers and mercenaries. The *Sentinel* declines to sanction the proposed policy of demagogism and poltroonery."

Thus has this caustic Democratic writer characterized two speeches of Governor Hill. The same criticism might be extended to cover his entire career. He has succeeded because the conservative, well-informed, better element of his party has supported him through its allegiance to the older and better traditions of the Democratic party, and because he has persuaded the liquor interests and the tough element that in him they have a friend.

HIS POLITICAL VICIOUSNESS.

The absence of what may be called personal, as distinguished from political, vices, and the presence

of what may be called personal, as distinguished from political, honesty in the man, have blinded a great many people to his intrinsic dangerousness.

Pretending to economy, he yet expended \$104,000 of the people's money in beautifying the executive mansion and filling it with articles of luxury and beauty for his personal enjoyment.

In the alleged interest of retrenchment, he boastfully cut out \$180,000 of appropriation from the annual appropriation and supply bills, but has never alluded to the fact that to more than eighty per cent. of the items he subsequently gave his written approval.

Expressing great willingness to approve proper restrictive legislation on excise questions, he seriously vetoed a measure prohibiting the sale of alcoholic beverages in buildings belonging to the State with the sapient averment that chemistry revealed the presence of alcohol in lemonade.

An interview with him, published in the *New York Herald* of January 6, gives in his clear and succinct style circumstances under which he would be honest. He was asked whether the Democrats proposed to change the method of selecting presidential electors in the State of New York. He laughingly said that no such departure from custom would be followed, because it was not worth while. That illustrates Mr. Hill exactly. When it is not worth while to be otherwise, then no one can talk more solemnly of principle or quote more approvingly Thomas Jefferson and the saints.

POSING FOR THE NATION.

It must be conceded that such a man is not without his attractions to the unthinking multitude, with whom there is nothing so successful as success, and whose eyes are dazzled by the solar splendor of his sudden rise from obscurity to great prominence and power. Happily for the nation and happily for the State, Mr. Hill is a unique and isolated character. Within the sphere of his own experience and knowledge he is keen, resolute and unflinching. In new fields, facing new conditions, he is timid and apt to be unskilful; but he is quick to comprehend and swift to learn.

If the Democratic party is searching for a man to lead it into power for the purpose of a selfish use of the patronage, and who will use every atom of force in the presidency to extend and perpetuate the power of the Democratic party for the purpose of extending and perpetuating his own power, who would sacrifice every principle and every promise for the sake of temporary expediency, who holds temporary success and possession of office nearer and dearer than any friendship or any principle, it cannot do better, nor choose wiser, than to adopt as its leader the new Senator from the State of New York.

HELP FOR THE RUSSIAN STARVELINGS.

I. THE "NORTHWESTERN MILLER'S" FLOUR CARGO.

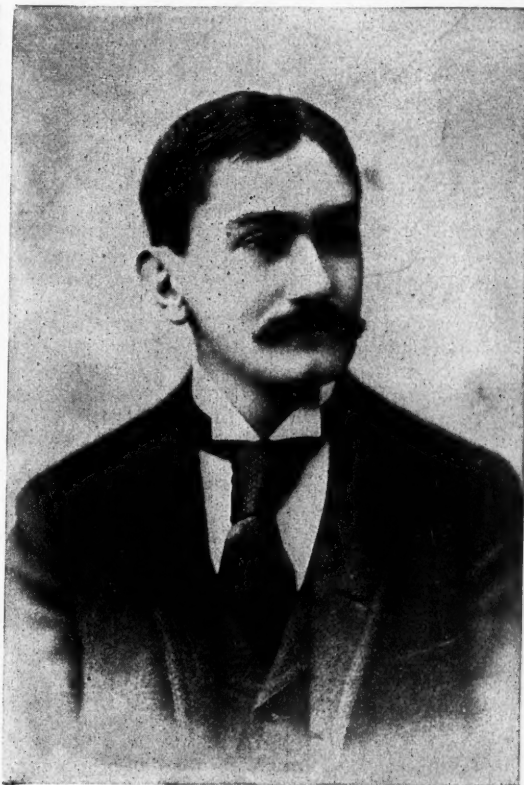
IT is confidently expected that before the close of the present month of February there will sail from the port of New York a large steamer specially chartered to carry to Russia a cargo of six millions of pounds of American flour, contributed for the most part by the generous merchant millers of the United States. In charge of this splendid benefaction will be Mr. W. C. Edgar, editor and manager of the *Northwestern Miller*, and Colonel Charles McC. Reeve, also of Minneapolis. Although the Russian famine has assumed proportions which make it the most appalling calamity that has visited any European land in modern times, an almost incredible apathy would seem as yet to exist in quarters from which one would have expected the liveliest and most substantial tokens of sympathy.

In England, where several relief funds have been started, the gifts thus far have been pitifully small. This American millers' donation is more valuable, many times over, than the sum total of all the gifts as yet announced from Great Britain. Inasmuch as Mr. Edgar and Colonel Reeve are commissioned to attend personally to the distribution of the flour in Russia, their expedition will be one of singular interest.

Through its foreign correspondents, the *Northwestern Miller* learned of the famine in Russia rather sooner perhaps than most American journals. Commerce is sensitive to any change in the normal state of things; and this enterprising weekly journal, being commercial in character and having to do with international trade, was quick to feel that Russia would not be the factor this year which she ordinarily is in contributing to the world's food supply. Of course this was a matter directly affecting the prospects of the flour makers of America, and the *Northwestern Miller* was early awakened to the consequences which might result from the non-exportation of Russian wheat and rye. The crop failure in that country, discredited by many, was early in the season made known to the *Miller* and its constituency through information which could not be questioned.

Inquiry into the matter put Mr. Edgar in possession of facts regarding the terrible condition of the Russian peasantry, which showed a degree of suffering happily unheard of and undreamed of in our country. One could not long dwell on the purely commercial aspects of the situation without giving some thought to the starving people whose condition formed such a contrast to that of those about us.

Northwestern crops over-abundant, the elevators filled to overflowing, the railways blocked with the immense product of fertile fields, and the millers busy and hopeful—all this constituted a picture the reverse of which was seen in Russia. Knowing the



W. C. EDGAR,
Editor of the *Northwestern Miller*.

liberal character of the great flour makers, it occurred to Mr. Edgar that if a plan and a system could be arranged whereby they could contribute to alleviate the distress of the Russian peasants, they would promptly and generously respond.

Primarily it was necessary to learn whether the Russian Government would accept the gift it was hoped to secure. An inquiry resulted in a favorable reply. In the absence of the Russian minister at Washington, Mr. Greger, the chargé d'affaires, cabled the Minneapolis proposition to St. Petersburg, and in reply he was instructed to accept the flour in the spirit in which it was offered.

Upon receipt of this message a subscription list was at once opened. Desiring first to test the spirit of the trade at large by an appeal to the ever-generous and broad-minded millers of Minneapolis, Mr. Edgar approached them on the subject, and in less

than an hour had secured subscriptions amounting to over 400,000 pounds of flour. Not a miller in the city of Minneapolis declined to contribute.

With this as a basis, an appeal was made through the columns of the *Miller* to the millers of the United States; and ever since that time the replies have been coming in.

The Governor of Minnesota, Hon. W. R. Merriam, had, previous to the publication of this appeal, decided to take action of a similar kind. Learning from the papers that the *Miller* had inaugurated the movement, he sent for Mr. Edgar and asked for an explanation of his plan. Upon hearing it, he very heartily indorsed it, and at once issued an appeal to the people of the State of Minnesota, in which he called upon them to contribute from their store in aid of this object. He appointed a commission to attend to the matter, of which Messrs. Reeve and Evans were members and Mr. Edgar was chairman.

Later Governor Merriam appointed sub-commissioners in every county in the State. These gentlemen are now busily engaged in the solicitation of flour and money for the relief of the Russian peasantry, and the results will be included in the cargo which the millers expect to ship.

Meanwhile, the exertions of the *Northwestern Miller* have brought the matter to the attention of the millers of the United States generally. Millers' associations everywhere have co-operated in the work, and are at present laboring to secure the necessary amount.

Following Governor Merriam's lead, the executives of other States have issued appeals. Iowa and Nebraska propose sending cargoes of corn and corn products, and Massachusetts has a relief committee appointed by Governor Russell, at the head of which is Bishop Phillips Brooks.

The *Northwestern Miller* subscription list, which began in Minneapolis, has now extended over the entire length and breadth of the milling States of the country. Reckoning up to the 15th of January, the millers of St. Louis had given 90,000 pounds and those of Buffalo 210,000 pounds. Taking up the list by States, we find that up to that date millers had subscribed the following quantities: Nebraska, 68,000 pounds; Iowa, 35,000; Illinois, 75,000; Kansas, 88,000; Missouri, 108,000; North and South Dakota, 101,000; Minnesota, 613,000; Wisconsin, 69,000; Michigan, 128,000; Indiana, 70,000; Ohio, 78,000; and New York, 304,000.

So many confusing and contradictory telegrams appeared in the papers regarding the misappropriation of relief funds in Russia that in order to assure subscribers to this fund that their donations would be conscientiously distributed, it was found necessary to guarantee personal supervision. To this end, Governor Merriam appointed Colonel C. McC. Reeve and Mr. Edgar a special commission to proceed to Russia in advance of the cargo and oversee its final distribution. This commission will go at its own expense, and will represent the State of Minnesota and the millers of America who have contributed to

the cargo. Its mission will be to supervise the apportionment of the gift and make a report.

At first it was proposed that the Russian Government should pay freight on the flour to New York and furnish transportation to Russia. Indeed, this was the understanding on which the offer was accepted. The American railroads, however, had something to say when this point came up, and characteristically offered, without any solicitation, to carry the flour to New York free of charge.

It was then suggested by Senator Washburn that the flour having been given by American millers and transported by American railroads, it would be in keeping with the spirit of the undertaking to have an American vessel carry it to its destination. To this end he consulted with Secretary Tracy and immediately on the assembling of Congress offered in the Senate a joint resolution authorizing the Secretary of the Navy to charter a steamship in which to forward the flour to Russia. This resolution passed the Senate by a heavy vote, but when it came into the House it was defeated. The action of the House was totally unexpected, and surprised even the partisan members who voted against the resolution, more with a mistaken idea of going on record in favor of retrenchment and reform than with any serious objection to the measure. The indications are that it will be again taken up and probably passed. Many members are evidently ashamed of their action, being spurred to a realizing sense of their mistake by the unanimous censure of their constituents and the press, irrespective of party.

If Congress should by any chance act promptly and reverse its hasty decision, a Government vessel may be used to carry the *Northwestern Miller's* cargo; but meanwhile the flour is being forwarded to New York, and it is quite probable that a ship will be offered by private parties and the cargo despatched before any congressional action is taken.

Over 2,000,000 pounds of flour have already been subscribed. It is estimated that 6,000,000 pounds will be necessary to fill the ship; and the amount will be secured if there should remain time enough to make a thorough canvass before the date when it will be advisable to ship. The entire quantity would have been in hand by this time but for the statements which have been published from time to time in the daily papers to the effect that the extent of the famine and the sad condition of the peasants had been grossly exaggerated. Furthermore, interviews which were sent broadcast by means of the Associated Press—such as that of Colonel D'Arnaud, wherein it was declared that Russia did not need and did not want the millers' flour—have greatly hindered the work. The effect of such information and opinion has been to cause a temporary suspension of the work, and has undoubtedly taken from the starving peasants of Russia thousands of dollars' worth of food which otherwise they would have received.

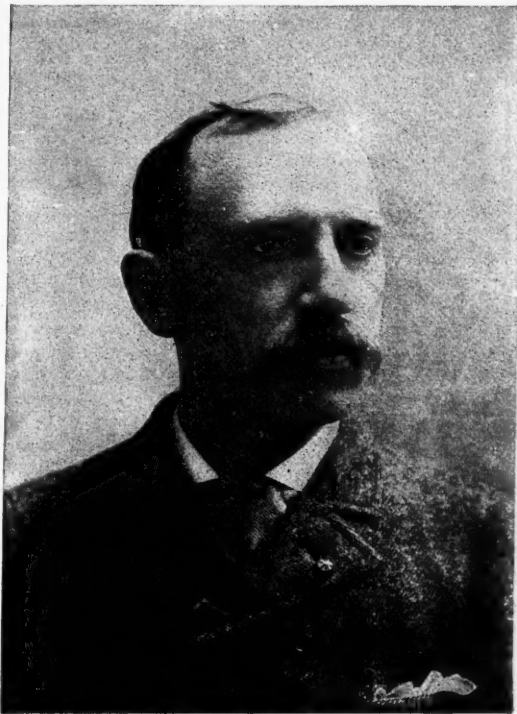
What object Colonel D'Arnaud and others may have in thus discouraging honest and sincere efforts

in the direction of alleviating distress is not clear. Certainly it does not seem that a friend of the Russian Government or a friend of the Russian people could knowingly and wilfully seek to deter those who want to give from following the dictates of their hearts. Yet such has been the result of the widely-published interviews of this kind which have been appearing lately and which flatly contradict statements from unquestionable sources as to the extent and severity of the famine.

Every effort is being put forth by the *Northwestern Miller* and its corps of co-workers to swell the amount of the subscription. Agents have been appointed in every milling State east of the Rocky Mountains; but to cover such a wide field takes time, and in order that the flour may arrive in opportune season it is necessary to have it start on its long journey as soon as possible.

It is desirable to get the ship out of port early in February; and if by that time three or four million pounds of flour are in New York ready for shipment it is probable that this amount will be sent forward, the remainder to follow as soon as possible. It is the intention to preserve the character of the cargo—to keep it as it is, distinctly a gift from the millers of America. Those outside the trade who desire to contribute will be allowed to do so, but the shipment will go under the auspices of no society or organization whatever. It will be a business men's movement, and the flour contributed will be handled from the mill to the port of destination by business men exclusively. It will go consigned to the two commissioners who are entrusted with its distribution. To all intents and purposes it will be their private property and they will be solely responsible for its proper delivery.

The commissioners expect to leave for Russia some time in February. Upon arrival of the cargo they will receive it, and having by that time convinced themselves by actual observation of the merits of the various systems of relief now at work in Russia, will consign it to those who are competent to make a proper distribution. They will witness this distribution, return to the United States, and report to the Governor of Minnesota and the millers of America.



COL. CHARLES M'C. REEVE.

One of the commissioners, Colonel Reeve, is a prominent citizen of Minneapolis and the owner of the Holly Flour Mill of that city; he is also colonel of the First Regiment of the Minnesota National Guard, a member of the State Legislature, and well known throughout the Northwest in business and other circles. He is a man of wealth, culture, and ability who has travelled extensively, and is particularly well fitted to discharge faithfully and intelligently the duty he has undertaken. The other member, as has already been explained, is editor and manager of the *Northwestern Miller*, the journal which inaugurated the movement.

II. HOW TOLSTOI IS WORKING IN THE FAMINE DISTRICTS.

BY OUR RUSSIAN CORRESPONDENT, E. J. DILLON, OF ST. PETERSBURG.

SINCE Count Leo Tolstói finished "Anna Karenina" his intellectual activity has never been greater or more varied than during the past twelve-month, and his vast plans for future literary efforts were equalled only by the intense application with which he set himself to carry out the work of the hour. While absorbed in these labors he heard the peasants' piteous cry for bread, and throwing up all literary work and leaving his home and family, he sallied forth in peasant's garb to help them. He is

now in the Dankovsky district, moving about from house to house, from village to village, from canton to canton, gathering information about the needs of each family and individual, feeding the hungry, tending the sick, comforting those who have lost their bread-winners, and utterly forgetful of himself. He has opened several tea-stands, soup-booths, and corn and clothing stores, whither the peasants flock in large numbers and are served in batches; first the children and women, then the old men, and

last of all the able-bodied who can find no work to do—all of them blessing him as their brother and savior.

From morning until night he is on his legs, distributing, administering, organizing, as if endowed with youthful vigor and an iron constitution. Hail, rain, snow, intense cold, and abominable roads are nothing to him; and as if all this were not enough



COUNT LEO TOLSTOÏ.

to satisfy his appetite for work, he has found time to compose a little epilogue for a literary miscellany, which will be shortly edited and sold for the benefit of the poor, and to contribute to a daily paper an article on the famine, entitled "A Terrible Question." In this paper he dissipates all doubts as to the vast proportions of the famine, which certain organs of the press evinced a tendency to deny, and he unwittingly makes use of expressions which have laid him open to the grave charge of conspiring against the state. The obnoxious expression is "private society!"

FIGHTING THE FAMINE.

The authorities, he asserts, can very easily convince themselves that the distress is fearfully widespread by collecting data which are lying to hand, waiting, so to say, to be registered. "This information," he adds, "may be gathered by the authorities, the zemstvo, and more satisfactorily still by a private society formed for this express purpose. . . . I am willing myself to undertake to collect this information, concerning one-fourth of the Dankovsky district in which I am actually residing, in the space of one week." He then gives a brief but vivid description of some of the sights that met his eyes; and among other things and persons he speaks of

some fortunate peasants who obtained trifling sums of money and went about from place to place seeking to purchase corn, but could find none; and he winds up with an appeal, or rather a demand, for help from society at large. And not content with these efforts, he despatched his two daughters and three of his sons to co-operate in the work of relieving the hungry, while Countess Tolstol is receiving subscriptions in Moscow, carrying on a large correspondence, and distributing alms to the destitute.

The example of the count and countess and their appeal for co-operation are producing marvellous results. "I happened to be in the countess' house at Moscow," writes a correspondent, "the day on which her letter appeared in the *Russian Gazette*. People of all classes and conditions were coming up on foot or in carriages, entering the house, crossing themselves before the icons, putting packets of bank-notes upon her table, and going their ways. In a short space of time the table was literally covered with bank-notes. Scarcely any one would consent to take a receipt for the money. The countess was engaged in sealing up these offerings and sending them off at once to her sons and daughters, who are in charge of the tea-stalls and corn-stores in the famine-stricken districts. In that one day, to my knowledge, several thousand roubles were thus collected." *

THE COUNT'S SOUP-BOOTH.

The following sketch of one of the soup-booths alluded to above was written by one of the count's daughters, and lately appeared in various organs of the press: "I have just been in two of these soup-booths. In one of them, which is located in a tiny smoky hovel, a widow is cooking for twenty-five persons. When I entered I saw a numerous assemblage of children sitting very sedately, holding lumps of black bread over their spoons and dipping them into the *shtshee*.† Their food is composed exclusively of this *shtshee* and black bread, which is rarely varied by cold beet-root soup. Round about stood a number of old women, patiently waiting for their turn to come. I entered into conversation with one of them, but no sooner had she begun to tell me the sad story of her life than she burst into tears, and all the other poor creatures forthwith commenced to cry in unison. It seems that the poor things are kept alive by this gratuitous soup, and by this alone. They have *absolutely nothing* at home, and they are ravenously hungry by the time this, their dinner-hour, comes round. Here they get a meal twice a day, and this, inclusive of fuel, costs from ninety copecks to one rouble and thirty copecks [40 cents] to

* Cf. *Northern Messenger*, December, 1891, p. 75. For the information of such persons in the United States and England who may feel disposed to contribute to this fund (and few persons or institutions are better qualified to distribute the relief to the peasants than Count Tolstol), we give the countess' address: Countess Sophia Andreievna Tolstol, 1† Dolgo-Khamovnitshesky Pereulok, Moscow.

† A kind of Spartan broth made of sour cabbage.

60 cents a month for each person."* Count Tolstoi has opened twenty-two such soup-kitchens in fifteen different villages.

AN UNWORTHY JOURNALIST.

These endeavors to rescue from the horrors of death by hunger a class of beings who are too often treated as if they were outside the pale of human sympathy will seem to many foreigners worthy of a St. Francis de Sales or a Vincent de Paul. "What could be simpler and more natural," asks the *Messenger of Europe*, "than the letter of the countess; what more harmless than the proposal made by the count in the article entitled 'A Terrible Question'?" And yet they were viewed from a very different angle of vision by certain persons who are accustomed to look with mistrust upon every manifestation of individualism, upon all who refuse to swim with the current and bow down in adoration before

* *Northern Messenger*, loc. cit.

the idols of the hour. The baiting began in the *Moscow Gazette* (the organ of the late M. Katkoff), which scoffed and sneered at Countess Tolstoi's letter announcing as an uncommonly important event "the departure of the whole high-born family of his excellency for the famine stricken districts, to bring relief to the destitute."

A BOGUS CONSPIRACY.

But this onslaught on the "high born family of his excellency" was but the prelude to the storm raised in the Moscow press against Count Tolstoi himself. And while some journals were reproaching him for having said nothing new, the *Moscow Gazette* discovered in his article one of the links of a wide-spread conspiracy. Although the suggestion made by the count was not by any means original, the method of realizing it was; and the idea of *private persons* forming, perhaps, a *private society*, going about collecting information about the famine, ter-



TOLSTOI'S DAUGHTER TATIANA, NOW WITH HER PARENTS IN THE FAMINE DISTRICTS.

rified and enraged the *Moscow Gazette*.* "Among the other members of this widespread conspiracy" was the well-known Russian philosopher, Vladimir Solovieff.† It is very curious, and for newspaper readers instructive, to note that the phrase "widespread conspiracy" was interpreted *au pied de la lettre* by unsuspecting newspaper correspondents, in consequence of which English and Continental journals contained, next day, an important telegram to the effect that "in Moscow a widespread conspiracy" had just been providentially brought to light.

COUNT TOLSTOÏ ON MANUAL LABOR.

Nor is it only in connection with his campaign against the famine that Count Tolstol is become a conspirator and an anathema in the eyes of some of his Slavophile brethren; some of his least orthodox writings, what one may aptly term his Latter-day Pamphlets, have at last been published in Russia, and have become a target for the venomous critical arrows of his enemies. The little volume which has just appeared in Moscow, with the knowledge and permission of the emperor, contains the "Kreutzer Sonata" and the "Epilogue;"‡ some of the last chapters of his treatise on "Life"—mainly those which discourse of death; "Why People Stupefy their Brains;" § "The Fruits of Enlightenment;" an extract from a private letter, and one or two short articles. The extracts from the "Letter to a Frenchman" contain the count's views on manual labor in such a concise, apothegmatic form that, although they embody no new views on the subject, they are as well worth reading as anything that Emerson or Thoreau ever penned.

"I have never regarded manual toil," he writes, "as a fundamental principle, but only as one of the simplest and most natural applications of moral principles—one so self-evident that it does not need to be pointed out to any truly sincere man. In our effete society, which people persist in calling civilized, one is obliged to lay stress upon the necessity

of straining one's muscles and toiling and drudging simply because one of the main characteristics of that society has been and is its tendency to shirk all such exertions and to profit by the drudgery of the poor ignorant masses without making any return.

"The very first token of his sincerity which a man in our social sphere can give when he professes his adherence to Christian, philosophical, or humanitarian principles, is a genuine effort to swim against the current with all his might and main, and to cease as far as may be from perpetuating the injustice. And the simplest and readiest way to effect this is to fall back upon honest toil and begin by sufficing to ourselves.

THE NEW GOLDEN RULE.

"The least complicated and shortest rule of morals is this: Get others to work for you as little as possible, and work yourself as much as possible for them; make the fewest calls upon the services of your neighbors, and render them the maximum number of services yourself.

"The observance of this rule gives coherence to our acts, imparts a meaning to our lives, confers a blessing on our persons, solves all doubts and difficulties that perplex us, and causes all the factors of our existence, including intellectual activity, science and art, to fall naturally into their proper places. This is why I never feel happy or even content unless when quite certain that my work is helpful to others. As for the satisfaction of those for whose behoof I labor, I take no thought of that; it is a superfluity, a satiety of bliss, which does not enter into my calculations, and is utterly powerless to influence the choice of my actions.

"My firm conviction that the work I am spending myself in is not harmful nor worthless, but beneficial to others, is the tap-root of my happiness. And this is precisely the reason why the genuinely moral man instinctively puts physical toil above scientific and artistic work."

III. MADAME NOVIKOFF ON THE SITUATION.

A LETTER FROM MADAME NOVIKOFF TO "THE REVIEW OF REVIEWS."

MANY people in England express their surprise at our [Russian] Government's positively declining any official help from other countries. "What right have they to refuse bread to people threatened with starvation? Pride, dignity, independence, have no right to be exhibited on occasions of such pressing need and calamity," is often observed to me. Perhaps I may be allowed to say a

word on this subject from a Russian point of view. We not only share our Government's views upon the matter, but are thankful that it realizes so thoroughly the feelings of our country at large. In international intercourse the predominant principle is that of give and take. Anybody who cares to study history may get easily convinced that Russia has always been particularly anxious to remember every kind turn done to her. She could never "startle the world with her ingratitude." On the contrary, she not only invariably returned the capital of gratitude, but willingly added a large percentage for every loan; unaided, she remains quite free from any obligation. To become a friend and ally of

* *Messenger of Europe*, December, 1891, p. 870.

† *Ibid.*

‡ Published in the *Universal Review* under the title "Marriage, Morality, and Christianity," by Count L. Tolstol. June, 1890.

§ Published for the first time in English. It appeared in the *Contemporary Review* for February, 1891, under the title "The Ethics of Drinking and Smoking."

Russia means to strengthen one's own position and to guarantee one's future. Ingratitude implies a meanness of character incompatible with our moral standard. Those who understand thoroughly what gratitude means are naturally hesitating in accepting help.

But private charity has quite a different meaning. Separate individuals, sympathizing with our mis-

feature of English life no doubt commands universal respect and admiration.

But in judging our positions, the English press seems to be doubtful of the urgent necessity to take pity on our famine sufferers.

Isolated voices also in Russia have expressed curious doubts to the same effect. I therefore venture to translate a letter which my son, Alexander Novikoff, a Zemstvo chief (a Zemskoy Natchalnik) in the Government of Tamboff, has just addressed to the *Moscow Gazette*, which contains good information and shows how to render gratuitous help most beneficent. These are his very words:

"I am often asked: 'Why should we help? Is our money not going to be used in drink, and if not actually in drink, at all events on people who used to squander their property in public-houses?' The demoralizing influence of gratuitous help is pointed out even oftener. And it seems strange, no doubt, why anybody should work who feels sure that his daily bread will not fail to come. . . . The other day a person, who desired to remain unknown, offered me a thousand roubles [\$500] for the benefit of one of the most needy villages, provided that that sum should not be given gratuitously, but only as a loan, which, when paid back, should be again spent on that same village, but in the shape of a school.

"In places where these already exist there are other ways of using the money only lent, not given, to those who need it. A reserve capital, for instance, might be formed, or at least a compendium of a reserve capital, in every village.

"Even those who possess no land of their own, but only live in the country, should be compelled to return the money for the benefit of the village in which they are dwelling. In this way the millions of roubles, far from being sacrificed in vain, achieve two objects: they will feed the starvelings now, and later on they will contribute either to the moral or the material development of our rural population.

"I was told that my requisition to get back the money might, perhaps, wound the feelings of the donor, who does not care to be repaid. This I cannot admit. In fact, I am even certain that if we say to any benefactor that his money represents today food, but when the calamity is over, instead of being invested in drink, it will be spent on schools, he will not only be glad to hear it, but will, perhaps, even increase his donation.

"The peasants may refuse help granted only on condition of repayment.' This also is quite out of the question. Nothing is easier than to make them realize the necessity of accepting the obligation, which can only contribute to their own welfare.

"Others remark: 'What use is there in giving when help is so insignificant that a whole village, for instance, only gets ten roubles?' I again insist upon saying that even a small help is better than nothing; besides, the principle of charity ought to be maintained.

"To sum up the above, I say that all the offerings



MADAME NOVIKOFF.

fortune and sharing with us whatever they can, are doing a Christian work for which every Russian is heartily obliged. Private committees are founded all over Russia. The central St. Petersburg Committee is presided over by our heir-apparent, and the Moscow Committee by our emperor's sister-in-law—the greatly-beloved Grand Duchess Serge.

Thus anybody who wants to help, not with some concealed political object, but simply as a Christian, in God's name, can offer his help, and be assured that his offering will be received in many quarters with heartfelt gratitude.

No country in the world has been more famous for voluntary contributions than England, and that

should be *lent* to the village commune, not given; and, later on, employed for the benefit of the village. This will have two good results: (1) the reproach that 'charity only breeds idleness' will have no foundation; (2) the money returned, even partly, will be used for the good of the people, not on drink; and (3) the donations will thus, probably, only increase."

For my part, I can only express my gratitude for every farthing given on behalf of our famine sufferers, and assure my helpers that every penny will actually first be turned into a loaf of bread, and later on—when instead of our present ordeal God will favor us with a plentiful harvest—into something to feed the mind and the soul of our grateful peasants.

MME. NOVIKOFF, the writer of the above letter, who is one of the most distinguished ladies of Russia, is in London collecting money for the famine sufferers. As yet, the gifts she has received have not been in large sums, nor is the aggregate a very encouraging total. Miss Hesba Stretton is also receiving contributions, and the editor of the *Nineteenth Century* has opened a fund in compliance with the suggestion of Mr. Shishkoff, of Samara, who has published an appeal in that English periodical.

Mr. Shishkoff says that twenty millions of peasants have lost their daily bread through the terrible drought which ruined the rye crop. The Russian peasant really eats nothing but two or three pounds of black bread a day. He is now being kept alive by a daily ration of one pound, and even that is often not procurable. Mr. Shishkoff, between October 7 and 25, made a journey of four hundred miles in the province of Samara; his account is very pitiable:

"I saw numbers of men in their prime with drawn, stony faces and hollow eyes; miserable women clothed in rags (having sold their best dresses), and children shivering in the keen October wind as they stood silently round me while some old man would be telling the same weary, wretched tale: 'We have sold our last horses, cows, and sheep; we have pawned our winter clothing; we have seen no bread for a fortnight. There is nothing left to sell. We eat once a day—stewed cabbages, stewed pumpkin; many have not even that. Some of us still have a little bread made of chaff, pounded grass seeds, and a little barley flour [this

bread looks like a cinder, has a bitter taste, and causes violent headache and nausea from the poisonous seed]. Many of us have not tasted *any* food for three days. Have mercy on us; we are dying.' And while he speaks, in a low, quiet voice, I see the tears slowly welling from the eyes of stalwart men and falling one by one on their rough beards or the frozen ground. No complaints, no cries; a dead silence, broken only by the sobs of some worn-out mother."

The Provincial Assembly petitioned the Government for the loan of a million to buy bread for the people and seed for their fields. Up to November about half that sum had been granted. In round numbers there are 2,500,000 men, women and children in the province of Samara, half of whom will have to be kept alive by charity or by the Government. At least \$1,000,000 will have to be voted exclusively by private charity, or they will die. About \$1,250,000 is needed, therefore, by the relief committee in the province of Samara alone; and Mr. Shishkoff maintains that \$15,000,000 in private charity will be wanted if the peasants have not to die by thousands. He concludes his article with the following appeal:

"Christians of England! We are far off; you cannot see our misery or hear our famished children begging for bread. But will that deter you from doing what you can to help us? Have you not a penny that you can spare? Your 40,000,000 pennies would make nearly £170,000—*sufficient to save 17,000 human lives.*"



THE LAYMEN'S MOVEMENT.

I. A BROTHERHOOD OF CHRISTIAN UNITY.

BY THEODORE F. SEWARD.

IN a most important sense laymen are already at the front in the religious work of the world. They have been and are the actual leaders of men. Copernicus, with his theory of an orderly universe, prepared the way for Calvin, with his theory of a Sovereign Ruler in the universe. Carlyle, Tennyson, Ruskin, Emerson (who began his public life as a clergyman, but afterward expanded into a layman), Longfellow, Lowell and others of their type are the men who have broadened the horizon of human thought and released Christ's Sermon on the Mount from "the sinuosities of scholastic logic." Maurice, Robertson, Channing, Bushnell, Beecher, Farrar, Phillips Brooks follow those leaders and work on the broad highways which they created.

There is philosophy and method in this sequence. It is natural and inevitable that, of two broad-minded men, he who is outside of a system of thought can see wider relations than the one who is in the system, or a part of it. "Erasmus laid the egg and Luther hatched it." Although nominally a priest, Erasmus was in reality a man of letters and of science. His work was practically that of a layman. His wisdom and wit in exposing the errors of the church prepared the way for the monk's work in casting them out.

Lay influence was never so potent a factor in the development of the race as now. What it needs is to realize its power (and hence its responsibility) and to concentrate, combine, and co-operate for the grand results which cannot be gained by diffused and inharmonious efforts. The purpose of this article is (1) to remind the reader of the special religious need of the present age, and (2) to consider the adaptation of the laity to the work of supplying that need.

THE RELIGIOUS NEED OF THE AGE.

The special religious need of the present age is the release of religious truth from its bondage to ecclesiasticism. The Lord Jesus Christ needs to be changed from a theological definition to a living force. He *is* a living force, as we well know, but to vast numbers of people the scholastic distinctions and subtleties which have been woven about Him are more influential than His personality. The crying need of the church to-day, and hence of the world, is a restored Christ.

That the chief part of this reformatory work cannot be done by the clergy is no fault of theirs. It grows out of their unfavorable conditions. They are hampered and hindered on every side by their vows, their ecclesiastical associations, and their personal relations. They cannot act as individuals. They

are bound by close and vital ties to their churches, their presbyteries, their ministerial fraternities. What I have to say concerning the importance of lay effort does not imply the slightest criticism of the ministry. I regard them as among the most consecrated and useful of all God's chosen instruments for the development of His kingdom in the world. If I speak strongly of their limitations and disadvantages, it is only with a desire to use the layman's better vantage-ground to help them.

We are apt to forget that Jesus himself was a layman. Knowing that He was instructed by the spirit of God, and reading of His interview with the wise doctors at the age of twelve, we unconsciously assume that the knowledge He showed at that time was of things doctrinal and ecclesiastical. There is not the slightest ground for this assumption. On the contrary, it is far more reasonable to suppose that He manifested the same type of wisdom which characterized His later teachings, and that it was this new form and expression of truth which caused the elders to be "amazed at His understanding and His answers."

What does the layman see, looking back upon history in its broadest lines, and free from all theological strabismus? He sees a man appearing upon the earth eighteen centuries ago claiming to be divine. He sees Him substantiating that claim, not only by living a life of divine love but by revealing the laws of divine wisdom. But these laws were utterly beyond the comprehension of mankind at that time, and for many centuries after. In fact, they could not be understood till now, because the revelations of modern science were needed to make manifest the methods of an immanent God. The conception of God as separate from the universe is characterized by Charles Kingsley as "the theory that God wound up the universe like a clock and left it to tick by itself till it runs down, only at rare intervals interposing miraculous interferences with the laws that He himself has made."

HOW IT APPEARS TO THE LAYMAN.

The layman who is able to study the subject in its broadest aspects believes that a new order of religious thought is necessitated by the new and true theory of a "God within." He sees that the teachings of Jesus were all based upon that truth. Christ stated the law of growth, that is to say, of evolution; "first the blade, then the ear, after that the full corn in the ear." He showed the principle of education: "Learn to do by doing." "If any man will do His will he shall know of the doctrine." He laid the foundation of the kindergarten: "Suffer

the little children to come unto me." "Except ye become as little children ye shall not enter into the kingdom of heaven."

Seeing all this, the layman can understand why the church is not the power in the world that it ought to be. It is trying to hold fast to formularies of truth which grew out of the former conditions of imperfect knowledge. This is admitted by many of the clergy themselves. The Rev. J. M. Williams says, in an article in the *Bibliotheca Sacra* of October, 1890. "The acceptance of the Westminster catechism by intelligent churches will be deemed by our grandchildren the marvel of history." Dr. Parkhurst, in *Zion's Herald*, says "the church of the future must not be the church of the past." But while some clergymen accept the newer views, many of them still think and preach from the old ecclesiastical stand-point. How can it be otherwise while their training-schools cling to the methods of systematic theology? The *Churchman*, a leading representative of the Episcopal communion, recently gave expression to a strong condemnation of the methods of their theological seminaries. In its issue of October 10th it said: "Of the world as it really is, he [the seminary graduate] knows hardly anything by personal experience. Human life is the one thing of which he has been taught nothing, and yet it is human lives that he is sent to form and train for all eternity. Could anything be more pitifully absurd?" And much more to the same effect.

An illustration from actual life occurs to me. A young clergyman calling upon an old woman in his parish, asked her if she had been regenerated. She said she didn't know the meaning of the word. He then asked if she had been sanctified, with the same result. After exhausting his catalogue of synonyms he inquired if she loved the Lord, and was assured that this was a subject she understood and was deeply interested in. This young man was by no means stupid. He afterward became an honor to his profession.

The earnest and thoughtful layman is greatly troubled by the lack of straightforward honesty among the churches in dealing with the theological question. There is a minister now occupying a prominent pulpit in a prominent city who would not accept the creed of the church over which he was called to preside, and the presbytery, knowing this, rushed the case through after the exact methods of the ward politician.

A PROPOSED NEW BROTHERHOOD.

But while seeing such evils and deeply regretting them, the layman knows well that the elements involved are complicated, and that remedies are hard to find and hard to apply. This article would not have been written but for the fact that a new field seems to be open in which the laity can serve a most useful purpose in enlarging the scope of Christian influence. It came about in the following manner:

A meeting was held in Orange, N. J., on the 20th

of last April, "for the promotion of Christian unity." At that meeting I suggested the plan of a "Brotherhood of Christian Unity" with a platform so broad that Christians of every name could unite in this fellowship, while still remaining in and working in their own churches. The result of this suggestion has been truly remarkable. It was printed in the *Christian Union*, the *Century Magazine*, and other periodicals, and responses have come to me in great numbers from all parts of the country, and from representatives of nearly every known sect or denomination, orthodox and heterodox, and from many people who belong to no church. These letters not only give evidence of great dissatisfaction with sectarian divisions and antagonisms, but their writers express a strong hope and faith that the plan will prove to be a step in the right direction.

The proposed association is not the germ of a new sect, and it involves no complex machinery for its operation. It is scarcely to be called an organization. It is a fraternity. For carrying out the plan no machinery is needed beyond a central committee, and local committees wherever the movement extends. The central committee can appoint "Field Secretaries" as may be needed to work for the cause, and can hold and disburse funds as required.

The only qualification for membership in the Brotherhood of Christian Unity is signing the following pledge:

I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity, all who accept this creed and Jesus Christ as their leader.

I join the Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His spirit, to imitate His example, and to be guided by His precepts.

The aim or purpose of this pledge is twofold.

(1) It provides a "first step" in Christian consecration for people who are not members of a church and who for any reason are not willing to join a church. (2) It furnishes a common platform and hence a bond of union for all who desire to lift the church of Jesus Christ above the dominion of mere intellectual belief in ecclesiastical doctrines. It seeks to do this not because the Christian's belief is unimportant, but because any belief to be true and genuine must be individual. People have moved in masses heretofore simply because the masses were unthinking. In proportion as universal education brings universal thinking, each individual must by the very law of his individuality hold views of religious truth which grow out of his own religious life. The followers of Christ should therefore, it seems to me, combine on the basis which their Leader took pains to give them—love to God and

love to man. "On these two commandments hang all the law and the prophets."

AS TO POSSIBLE OBJECTIONS.

A few words should be written with regard to possible objections to the terms of the pledge or the *modus operandi* of the Brotherhood. Criticisms have been very few in comparison with commendations. I expected to be met by a general protest against the absence from the pledge of any allusion to the divinity of Christ. Some objections have been raised on this point, but to a small extent in proportion to the expressions of approval. Evidently the idea is rapidly gaining ground that it is better to serve Christ than to define Him. The bane of theology has been its constant effort to define the undefinable and to explain the unexplainable. Every ecclesiastical battle that was ever fought has been over doctrines that were beyond the possibility of human knowledge; questions which God alone can understand and decide. Such controversies were inevitable while the belief prevailed that theology and science are antagonistic, and that God's revelations in the Bible and His methods in nature have no relation to each other. The theory of the divine immanence gives a scientific foundation for all religious truth. Not for all religious dogmas, by any means, but for all helpful, *livable* truth. It marks a new epoch in the religious history of the world when a scientific writer, speaking from a purely scientific stand-point, expresses his conviction that "atheism is bad metaphysics." *

An objection to signing the pledge of the Brotherhood is sometimes made by church members on the ground that it expresses so much less than their belief. This difficulty disappears when we remember the twofold object of the pledge. To the non-church member it is a pledge of *faith*, while to the professing Christian it is a pledge of *fellowship*. As a help to Christian unity I think the latter use of the pledge is of equal importance with the former.

One more objection and only one has been suggested—the apparent vagueness of object and effort proposed by the plan. It seems to me that this is only in appearance. Could any purpose be more definite or more useful than to bring about a unity of spirit and effort among different bodies of Christians in place of the divisions and antagonisms which now exist? In a report on "The Social Problem of Church Unity," by Bishop Potter and Prof. Charles W. Shields, printed in the *Century Magazine* of September, 1890, the following statements occur:

"The situation of the Christian denominations in modern society is not unlike that of a wrangling army among invading foes. It is no petty quarrel before the onset, but a bitter feud in mid-battle. The contending factions have become so absorbed that they do not even see the hosts mustering around them and the ranks closing in upon them. Worst of all, they have neither organization nor leadership in their hour of peril."

* Prof. John Fiske.

ITS PRACTICAL PROGRAM.

With such a state of "Christianity" among us it is not strange that the suggestion of a "plan of campaign" should meet with a quick and earnest response. It will be observed that the movement involves no attack upon existing creeds. The formularies of the church cannot be changed in a day or a year. The Brotherhood plan seeks to provide, during the evolutionary process through which the churches are now passing, a bond of union which shall help toward the ideal of perfect unity for which our Lord prayed so earnestly a few hours before His martyrdom.

Everything indicates that the moment has arrived for such an effort. The skies are full of gracious portents. Scarcely a religious or secular journal can be opened without finding some allusion to Christian unity. The Brotherhood plan provides a means for translating a rapidly growing sentiment into practical effort. Its members are recommended to work on the following lines:

1. To induce non-church members to sign the pledge as a first step toward or into the kingdom of Christ.
2. To lead church members to sign it as a means of breaking down ecclesiastical barriers.
3. To help and encourage each other in carrying out the spirit of the pledge, thus substituting love and sympathy for the class and caste distinctions which are now too common in the churches.
4. To serve as a medium for united effort among the churches.
5. To assist all other organizations that are working for the same result. By helping to create a sentiment of unity it will be a valuable ally of the Evangelical Alliance, the Society of Christian Endeavor, Working Girls' Clubs, and all similar societies.
6. To circulate literature for the promotion of Christian unity.

LAYMEN TO THE FRONT!

There have been various distinctive epochs in the history of our race, but none so pregnant with vital issues as the present. The power of tradition is waning, and God's divine laws of life and growth are beginning to be recognized as universal and uniform in method and operation. Medieval theology assumed that because religion is supernatural it must therefore be unnatural. The recognition of universal law brings a new era which may be called an era of "common sense in spiritual things." The absurdity of separating religion from the daily life can no longer be tolerated. The old line of demarcation between the sacred and the secular is seen to be wholly artificial, and it is rapidly disappearing in the broader spirit of the New Age. Mr. R. W. Gilder says, in the *Century Magazine* of last August (Topics of the Time): "It is idle to say that the whole matter [of religion] is a specialty, and that the opinion only of specialists is of any account. Matters of religion are vital to every soul, and the

pew as well as the pulpit must make up its mind—the priest and the layman, the scholarly and the unscholarly. We must all know and do something about it.”

Yes, we must all know and do something about it. Not alone the minister or the Sunday-school superintendent, but the business man, the farmer, the housekeeper. Mediæval theology, brought into the nineteenth century, made an infidel of one of the noblest natures England ever produced—Charles Bradlaugh—and it compelled Abraham Lincoln to say, “Show me a church whose creed is love and I will join it.”

This is the layman's hour and opportunity. There are many ways of working for the growth of Christ's kingdom in the world, and the Brotherhood of Christian Unity is proposed as a method which differs from all others. It is purely a layman's movement, yet it is sympathetic and not antagonistic.

Many of the letters which have been sent to encourage me in the plan are from ministers of different denominations, thus showing that they recognize it as a useful adjunct to their own work.

Laymen of America! Shall we not rise to a higher conception of our privileges and responsibilities in this great religious crisis? The clergy are few and we are many. They are bound by ecclesiastical ties from which we are free. Shall we not do all in our power to hasten the golden era when there shall be no more infidel Bradlaughs and churchless Lincolns?

[Mr. Seward has prepared a pamphlet treating of the Brotherhood, which will be sent with two copies of the pledge for ten cents (to cover expenses). One of the pledges is to be retained by the signer. It is in certificate form, illuminated, and printed on bond paper. The other is to be signed and returned as a means of recording the membership. Address Theodore F. Seward, East Orange, N. J.]

II. DENOMINATIONALISM ON THE FRONTIER.

BY RICHARD B. HASSELL, OF SOUTH DAKOTA.

CHURCH conferences and conventions are of frequent occurrence; but the layman, although a somewhat important factor in the make-up of the church, has small chance to be heard. Such conferences are misnamed. They should be called ministerial and not church conferences. When the layman speaks in them, it is by courtesy. Perhaps this is wise. Possibly the layman has naught to say in the presence of the scholarly theologues. Certainly he is not eager to be heard. And yet he should be heard.

The emancipation of laymen has been one of the marked features of the present century. It is not far back to the time when the layman was a trembling soul, ruled by a priest, and of real use only when the contribution box was passed. Then the Methodist preacher was a Pope; the Congregationalist pastor a dictator; and the Presbyterian minister and his body of elders a ruling aristocracy. No questions were submitted to the popular voice of the church. What a change has come about! Who would go back to the old régime? No use to disguise facts. The majority opinion of laymen controls action in the hierarchical M. E. Church and in the Presbyterian Church, as well as in the more democratic organizations of the Congregationalists and Baptists. All humor the democratic spirit of the age. Tenure of life depends upon it. It is a noteworthy fact that interest in christianizing the world has deepened just in proportion as the work of laymen has been enlarged and their interest increased. It could not be otherwise. Popularize any work and it is quite sure to receive an impetus in the right direction. The spirit of progress lies with the people, and God is in it. What more do you laymen want? ask the clergy.

THE LAYMEN VERSUS ECCLESIASTICISM.

Although much has been done to liberate the layman, much more needs to be done. He must be taught to use the liberty granted him by the clergy. He must overcome his dumbness and numbness. The clergy can aid him in their conferences by demanding more of him. He can help himself to larger usefulness by meeting with his fellows to plan those Christian enterprises where strong business sense is in demand and where denominational prejudice is at a discount. The Christian world needs him even more than he needs opportunity. There is a large work to be undertaken for Christ and humanity which he alone can prosecute. The world-field to-day is studied from the stand-point of denominational opportunity. This is largely due to the fact that denominational standard-bearers are the students of it. The result is a wasteful aggregation of Christian energy and means in some communities, and entire want of them in others. A condition exists in this Christian land which is a disgrace to the church and of rank offence to the common sense of the people. Relief will be slow in coming from the mass of the clergy. They are bondsmen to an ecclesiastical system upon whose traditions they have fed and whose fame they seek. Wherever a clergyman goes the denominational ensign waves aloft. He cannot leave it at home if he would. He would be disloyal to the order which educated him and supports him, did he not think first of furthering her interests. Consequently he seeks a foothold in communities already well provisioned, divides its forces, weakens Christian influence, and waits contentedly for coming generations to approve his denominational foresight in seizing upon a “strategic point.” If Heaven used its thunder-bolts

to punish those who obstruct its will, these workers for denominational glory, it seems to us, would furnish many targets. Perhaps their blind sincerity excuses them. With the heathen world crying for bread and longing for light, and thousands of humble communities in our own land without a church home, it is a shame that from two to six denominations, professing to serve the same Master, persist in erecting their standards in communities of from 200 to 1,000 souls. It is the robbery of the people by ecclesiasticism; and some day it will be seen to be much more reprehensible than highway robbery. Immortal souls outvalue paltry gold, and their interests are not to be trifled with.

Relief must come. The clergy as a body will not bring it. A few of them are willing enough, but when they move their motives are impugned. Some denominations sit much more lightly in their saddles than do others, but they cannot bring it. They have not the confidence of sister denominations. We can look only for substantial and speedy relief to the business sense of Christian laymen. To accomplish the best results, the laymen must act under conditions as far removed as possible from denominational influence. They should meet by themselves, free from ministerial restraint. The writer has found that there is not so much difference in the consideration of the laymen of one denomination for those of another when the ensign and bugle blower are left at home, or are asked to keep quiet for a little time. Work could be wonderfully unified and strengthened in many a community were it not for surplused leaders who raise a hue and cry because they fear denominational prestige may suffer.

CHURCH COMPETITION IN THE WEST.

A step has been taken in South Dakota toward the solution of the problem. In that State, conditions are similar to those which exist all over the West, and possibly in the East as well. Communities of 500 souls do not average less than three see-sawing denominations. One such has six church organizations and five sanctuaries. They are all beggars. Another community, with a population of about 200, has four church edifices, four spindling congregations, three grants of aid from the East, money enough raised on the ground to support at least one good strong organization and no need of aid. It is safe to say that if Christian people in such communities were unified, as they might be by the right influences, every cent of the \$100,000 contributed annually by the East for home missions in South Dakota might be spared for better purposes. Considerations like these resulted in a call for the first Protestant Lay Congress ever held in America, and perhaps in the world. It met in connection with the Chautauqua Assembly at Lake Madison, S. D., last July. A permanent organization was effected. The writer was honored with its presidency and had the privilege of outlining in an address the purposes of the congress. We quote: "We are here to deliberate over the work already done by the

church; mark its lines of failure; commend its elements of success; look into the face of the world of thought and action, read its needs and plan to more thoroughly supply them. We are here to ascertain why there is a dearth of workers in the Master's vineyard. We come to study Christian benevolences and create, if possible, a deeper sense of our stewardship under God and so stimulate to larger and more systematic giving. We are here to forge, if possible, a closer bond of sympathy between Christians of different denominations, and to make a study of the merits and demerits of denominationalism. We are here to learn why it is that the great mass of the American people are still out of the church, notwithstanding our mighty facilities for reaching mind and heart. We would know how orthodox the pew-holders are and how far it is necessary for Christians to think alike, in order to associate together in church relations. We are here to induce all lovers of truth and righteousness and of a common Saviour to lift their voices in union for Christ and humanity, in order that the walls of the evil city may fall. We are here to find out why it is that some South Dakota communities are overstocked with gospel privileges, while others, just as worthy, but more humble, go without the word of life. We are here to see if an organization cannot be perfected, interdenominational in character, whose duty shall be to study the field of work exclusively from the stand-point of the church universal and to use its influence as an advisory body, without denominational fear or favor, to secure a less wasteful investment of funds and a wider and a wiser distribution of Christian forces."

HOW TO ORGANIZE A REFORM.

The above outlines work enough for an organization which expects to live for a generation at least. It is the proposition to create an interdenominational advisory body which occasioned the most discussion and gives real character to the movement. The work intended was explained as follows: "The field of South Dakota should be studied from the stand-point of the layman. Full information should be obtained and tabulated regarding each community in it. We should know its population, the number of its church buildings and their sittings, the number of church members, the amount of aid received from the outside, the amount of money raised for church purposes in the community itself, the salaries paid ministers, and every fact which would throw light on the question of whether the community is lacking in facilities for evangelical church work or over supplied. An Advisory Committee, or Bureau, with at least one member upon it from each denomination doing work in the State, chosen by such an interdenominational body as this congress and answerable to it, should collect this data, canvass the results and determine where there is need and where there is waste. Then the Advisory Committee should go to the wasteful communities and say to them, in all brotherly kindness, what a minister

could not say, that they are wronging the Master, wasting His treasure—not their own—perpetuating in their midst unbrotherly and unchristian dissensions, and making a spectacle of themselves; and should then seek to persuade them to close up their superfluous places of worship. The ultimate result of such work by a representative committee of Christian business men, looking at things from a common-sense stand-point and calling things by their right names, would be to quicken Christian consciences and revolutionize the work. The committee would have within it those elements which would influence profoundly every Christian organization. Suppose the majority opinion of the committee should declare it wise for Congregational work to cease in some over-fed community. A Congregational committee-man is present to emphasize the recommendation and determination; and what might otherwise seem to be an effort to weaken a denomination would at once appear as a sincere endeavor to strengthen the work of the kingdom. Such a committee should work within certain well-defined rules to be determined upon before any field work was undertaken. We might then reasonably hope to secure wise and unprejudiced advice from the committee in any given case."

THE ECONOMICS OF A LAYMAN'S CONGRESS.

We talk much about denominational comity and a perfect conservation of Christian forces, and we wish it might come to pass. Does not this proposed bureau and advisory committee of the South Dakota Lay Congress promise help in the right direction? It is time help came from somewhere. We look about and see scores of towns in every State that might support one strong organization, with an efficient, well-paid pastor of its own, now divided, weak, strong only in its wicked consumption of missionary funds, and a by-word in the world. Surely, at any cost to denominational pride, we should leave no stone unturned to bring about a change and make these communities, which now stand as beggars at the treasury of the Lord, self-supporting, self-respecting, contributing, and influential agencies for Christian work. People will not be ruled in such matters. They may be expected to listen to advice from men whose motives are above suspicion. Any attempt to give such work over into the hands of a body which would have authority between the denominations would at once antagonize. The proposed advisory committee might have much to do in assigning new work and would soon bring about an intelligent and complete occupation of the whole State field. We plead for a Layman's Congress as the centre of a healthful, interdenominational influence in each State. We plead for Lay Bureaus of Information and Advisory Committees, such as we have suggested, which shall study a

whole State by townships, as the speediest solution of the problem, "How to reach all the communities of a State with the strongest Christian forces and the minimum of waste."

THE THEOLOGY OF A LAYMAN'S MOVEMENT.

Such a Lay Congress is likely to be the fountain-head of many Christian enterprises and crusades of an interdenominational kind. It might also be expected to accomplish something for Christian thought. The church needs enlightenment. Two views are better than one. A clergyman's conference has one view. A Lay Congress will have a different view. The result must be needed light. The laity live close to the common thought and experiences of men. With them essentials are not so likely to be obscured by the unessential as with the clergy, who dwell much on denominational differences. The simple Gospel of "Peace on earth and good will to men," which Christ commanded us to preach to every creature, has been so befogged and complicated by the ecclesiastical robes of thought which we have thrown around it that more than twenty different denominations quarrel over the meaning of it and yet profess to wonder why the world does not sooner receive so plain a message. The Gospel message is a plain one and a glad one; and one of the reasons why it has not sooner found its way into the hearts and minds of men is because it has been viewed too exclusively from the standpoint of professional ecclesiasticism. We have exalted creed statements, systems of theology, methods of church government, and the organization of the church itself—a man-made convenience for concerted Christian work in the world. We have proportionately belittled those truths which more nearly affect life and heart, all focussed in the divine command to love our neighbor as ourselves.

Is it not reasonable to expect that the untrammelled layman will help us see that the church which we house in wood and stone is but a place for service out of which we should keep no one who desires to serve, and into which we should welcome all who wish to come, believing the promise that those who do the will shall know of the doctrine? Christ simply bade the fishermen to follow him. They did so, and the truth was opened to them. The Christ message is still "Come, follow me." Laymen can bear it to the world. The invitation is to a place of service. Christ, in His time, threw the doors to it wide open. We have been inclined to close them. Multitudes of earth's workers have been religiously ostracized in the past and kept out of the church by mounted guards in ecclesiastical livery. With the right idea of our churches, they might be brought in to lend a hand in man's best work for man. Laymen are yet to open the closed doors.

III. RELIGIOUS CO-OPERATION IN MAINE.

BY PRESIDENT WILLIAM DE WITT HYDE, OF BOWDOIN COLLEGE.

IN dealing with denominational differences, the first step is to see clearly in what these differences consist. These differences are not fundamentally differences of doctrine. For instance, the difference between Calvinism and Arminianism has lost its significance for the practical modern mind. One man enters a profession or marries a wife because he is so attracted to the profession or charmed by the woman that he seems to have been predestined from his mother's womb for that particular profession and that particular woman. Another man chooses his profession or his wife after prolonged and careful balancing of opposing attractions and rival charms; and has experience of the seeming freedom of his will. We do not separate professional men and husbands into two denominations according as the one factor or the other, determination or freedom, seems to them uppermost in the transaction. We recognize that both environment and character, both object and subject, both determination and freedom, enter into every act an intelligent being performs.

The differences are not fundamentally differences of polity. For the lawlessness of masses and the tyranny of leaders are common to every form of ecclesiastical as well as civil government. The Methodist Episcopal Church, with its rule of bishops, is not one whit more free from the place-hunting and wire-pulling of personal politics than the Baptist and Congregational churches with their more democratic organization. And, on the other hand, you must look not to the Methodist or Episcopalian bishop, but to the secretary of a missionary board, the editor of a denominational paper, or the professor in a theological seminary connected with the independent churches for the most conspicuous examples of Protestants playing the rôle of pope and proclaiming their own infallibility.

WHY DENOMINATIONS EXIST.

The real basis of difference is social, æsthetic, and temperamental. I asked a prominent Unitarian in a little town why his church did not unite with the equally feeble Universalist body and make one strong liberal church. "Why," he said, "we could not do that. There is not a family in our church that ever calls on a family in that church." I asked a prominent Universalist in the same village his reason for the separate existence of his church. "Oh," he replied, "the A. family would never have anything to do with a church which they could not run to suit themselves!"

Again, one type of worshipper likes the aid of altar and incense, robe and choir, the liturgy and the kneeling posture as helps to heavenly thought and spiritual aspiration. Another prefers to sit bolt upright in his pew, and have the law laid down for him from the plain platform and the simple desk.

One type of mind likes to give free vent to the rising tide of religious feeling in amens and hallelujahs. Another wants only the naked outlines of the truth from his minister, and waits until concrete duty calls for its emotional expression.

These differences are real and permanent; and in large towns and cities the church as a whole is probably more efficient in consequence of this differentiation, which allows each individual to express his religious feeling and religious faith in ways most congenial to his intellectual, social, and æsthetic nature.

THEY SHOULD BE DEEMED AN URBAN LUXURY.

However valuable such differentiation may be in large communities, it is too expensive a luxury for rural districts to indulge in. What in the large town is legitimate and helpful differentiation and specialization, becomes when applied to rural regions mere division and destruction. In every line of enterprise the methods best adapted to the city are not those best adapted to the country. The graded system of schools, which is the glory of public education in cities and large towns, would be the ruin of the sparsely settled regions. The merchant who should open a store for each variety of merchandise in a country village, as he does in the city, would be bankrupt in six months. The same law which prescribes the district school and the store that keeps everything for the country village, demands that there shall be one church, and one only, for every community that is not able to support two decently and effectively. The maintenance of more than one church under these conditions in order to gratify, under the disguise of theological conviction, the æsthetic, social, or hereditary fastidiousness of twenty or thirty people is a wicked and wasteful piece of extravagance, which it is the duty of intelligent Christian people to stop at once.

At a recent meeting of the interdenominational committee representing five denominations in Maine these evils of excessive denominationalism in small towns were recognized, and remedial measures were recommended to the various denominations for adoption at their next annual meetings. Rev. C. S. Cummings, representing the Methodist denomination, stated that "there are at least 70 towns in Maine in which no religious services are held. At the same time there are scores of towns in which two or more little churches are struggling for existence and calling for missionary help. There are church accommodations sufficient and money enough expended for all religious needs in Maine if these privileges were properly distributed. Fifty-five thousand families in Maine do not attend church service. In one county 38 per cent., in another only 31 per cent., attend church."

CO-OPERATION IN MAINE.

Professor A. W. Anthony, of Bates College, in a very clear and thoughtful paper declared the practical principles on which co-operation should proceed. "There ought not to be more than one church for every five hundred population. The oldest church should be deemed most entitled to continuance. The church best meeting the expressed preferences of the people should be retained. No denomination should enter a field without first notifying a co-operating denomination."

President Small, of Colby University, concluded the discussion with an eloquent plea for breadth of view and practicalness of aim. "The things about which the denominations here represented differ," he said, "compared with the things about which we must agree if we are intelligent Christians, are 'trifles light as air.' We have no right to maintain denominational separateness when it obstructs the progress of righteousness. When we acquiesce in the substitution of denominational zealotry for hearty and intelligent promotion of peaceableness, toleration, integrity and charity, our religion has become a hollow ritualism."

All delegates reported that great good had resulted from a similar meeting held in Brunswick a year ago. The following resolutions were unanimously adopted.

THE WATERVILLE PLATFORM.

The Interdenominational Committee of the Evangelical Churches of Maine, in session at Waterville, November 4, 1891, took the following unanimous action, viz.:

Recognizing the evident desire of the Evangelical denominations of Maine to do more efficient work for our common Lord, and

Believing that the Holy Spirit is moving Christians toward the realization of the Master's prayer "that they all may be one,"

We rejoice in the progress already made in this direction, and desire to affirm our conviction as follows:

I. That, in our judgment, the churches in our cities and larger towns should co-operate on the basis of the Evangelical Alliance plans or others of a similar nature.

That the work of our several denominations in the State, through their missionary societies, ought to be carried on in the spirit of cordial Christian co-operation, and

That these missionary societies should not use their influence toward the formation of so-called "union churches," but should advise connection with some one of the Evangelical denominations.

II. That church extension into destitute communities should be conducted, so far as practicable, according to the following considerations, viz.:

1. To avoid confusion, no community should be entered by any one denomination, through its official agencies, without conference with sister denominations.

2. It shall be recognized as a first duty in entering a new field to revive a feeble or defunct church rather than to establish a new one.

3. The preferences of the people in a community should always be regarded by missionary agents and individual workers, as well as by denominational committees.

4. Those denominations having churches nearest at hand shall, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins Gospel work in a destitute community, it should ordinarily be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination.

III. We recommend to the State denominational bodies at their annual meetings in 1892 the appointment of a permanent commission, to consist of three members from each denomination, to which practical and concrete cases, involving matters of interdenominational comity, may be referred.

And we recommend that in the election of the above commission by each State body, one member shall be annually chosen to hold office for three years, thus to secure that continuity which is essential to the wisest results.

IV. THE NEXT STEP TOWARD THE CIVIC CHURCH.

AN ADDRESS BY W. T. STEAD.

INTRODUCTORY.

NEWCASTLE-ON-TYNE is one of the large manufacturing cities and seaports of the north of England. It is a centre of radicalism and a stirring municipality. Of late it has awakened to the need of various social reforms, and it promises to take a leading part in the improvement of modern city life that is to be one of the most powerful movements of the closing years of our century. In 1890 there was formed in Newcastle a "Religious Conference," composed of representatives of all creeds,

including Anglicans, Nonconformists, Catholics, Jews, and Positivists, for the sake of bringing all the sound moral forces of the community into some kind of co-operative effort to combat social evils. Under the auspices of its standing committee, representing Newcastle's 130 religious bodies of all sects, the Conference has held important public demonstrations against gambling and betting, and has undertaken to consider the question how to deal with the evils of prostitution. It further proposes a demonstration on the temperance question. The following

extracts from a paper written in 1889 by the projector of the Newcastle Religious Conference show what matters and methods were held in mind:

The social questions mentioned by Mr. Young were (1) intemperance, (2) cruelty to children, (3) betting and gambling, and (4) prize-fighting. To these may be added (5) a fuller and more sympathetic organization of charitable relief, (6) improved dwellings for the laboring classes, (7) the slave-trade, (8) the prevention of unjust wars, and, generally, all measures which will tend to make life healthier, brighter, purer, and more righteous.

Although individual churches can do much, and must do all they can, it is clear that what is especially needed is union of effort among the various sects. Consider, for instance, relief of the poor, which has ever been the Church's peculiar work. Here is ground on which Churchman and Nonconformist, Protestant, Catholic, and Jew, may well work hand in hand; and were, *e.g.*, this city mapped out into districts, and the workers properly organized and distributed, and in communication with and directed by a common executive centre, it is perhaps not too much to say that all deserving poverty would be relieved, work obtained for the unemployed, and special agencies brought to bear on the drunkard and the prodigal.

Take, further, a closely-allied subject—improved dwellings for the poorest members of the community, and the pulling down of the haunts of disease and vice which disfigure and disgrace our city. The Council has already the necessary powers; nothing is wanting but a demand from the citizens that these powers shall be exercised, and who more legitimately and more effectually than the Church can make this demand?

These illustrations of work—which is as well within the strength of the churches collectively as it is beyond that of individual churches—show conclusively the necessity for co-operation.

But a still wider organization of the social forces that should be in working harmony for the uplifting of the community has been thought desirable, and it was in order to furnish the suggestions and give the impetus for such a union that Mr. Stead made an address at Newcastle on October 14, 1891, before a meeting composed not only of the Religious Conference and the local members of Mr. Stead's own unique organization, the Association of Helpers, but also of members of the city government, the officers of the school board, the guardians of the poor, the Charity Organization Society, and various other civic, social, or philanthropic agencies. Mr. Stead's address was extemporaneous and colloquial in form, but it bristles with well-considered suggestions that would apply as well to other English cities as to Newcastle, and that might almost equally well be put into effect in our American municipalities. Steps were taken, as a result of the discussion that followed the speech, to give practical effect to Mr. Stead's ideas.

MR. STEAD'S ADDRESS.

Mr. Chairman, friends who used to be fellow-townsmen of mine, I think it is due to you that I should say a prefatory word as to why I should have taken the liberty of convening, or asking to be con-

vened, such a conference as is now assembled. I am now forty-two years of age. Since I turned forty, a growing sense of the shortness of life and the quickness with which year follows year has been impressed upon my mind. Until I was forty I felt that I could take up everything that came to hand without bothering as to its relative importance. After I turned forty, when the number of years in this life left to me must necessarily be very limited, I have had to take very serious counsel with myself as to what is the most important work to which I can put my hand. Looking over the numerous causes in which I have taken a more or less insignificant part in my past life, I have come to the conclusion that the thing in which I can do most good is to endeavor by voice and pen to get all good people to look seriously this question in the face: "Are we doing as much as we might for the community collectively in which we live, and, if we are not, is it possible by any simple rearrangement, or any simple talking it over together, to multiply our fighting strength many times?" Well, I think it is. I have seen it done in many things, in many small things. I think it might be done on a larger scale; and believing that in promoting this of all things whatever force I have may best be exerted, I have asked you to meet me here. I will at once explain what my ideas are.

"THE CHURCH OF NEWCASTLE."

I am not an orator, I am a writer; but I can talk. I do not profess to make a speech; I am only going to talk to you, and I hope you will talk to me back again. The subject of my talk is, "The Church of Newcastle: what it is and what it might do." Mr. Chairman, I do not believe that there is any Church of Newcastle, therefore the first part of my subject is very speedily disposed of. There are many churches in Newcastle, some alive and some dead, but a Church of Newcastle, meaning thereby the banding together of all those who belong to the invisible Church of God for common purposes co-extensive with the town—no such organization exists in Newcastle. Now I do not see why it should not exist, and that is why I want you to consider whether it is not possible, even at this late hour of the day, to try to constitute the Church of Newcastle upon a practical working basis. There used to be a Church of Newcastle in the old days, in the days before the Catholic Church took to itself many things in which most of us now do not believe, and which brought about the great split which we call the Reformation. There have been many other splits since then, until now what ought to be the Church of Newcastle exists in some score, probably some hundred, varying churches and chapels, each of whom is doing good work on a larger or smaller scale, but who are not combined together for any special distinctive social work. The nearest approach to that is in the temperance work, which has been a good pioneer in showing people that men of varying churches and creeds can join together upon a common platform. But I entirely deny that temperance is the only

ground upon which the churches can combine for the common good.

WHAT IS "THE CHURCH?"

What is it that you consider the Church? That you will tell me afterward; it is my turn now to tell you what I consider the Church to be. I consider that the Church of a locality is the association of the elect souls of that locality for the purpose of carrying out the great objects of religion. I think that the Church in any town, if we put it into plain business language, constitutes the junior partner of Almighty God. It seems to me at the present time that we are not dealing fairly with our senior partner by not making the most of the opportunities which we have of fulfilling our own prayers, and of doing the work which we are always asking Him to do. The ideal which is before me is very simple: in a well-regulated parish, where you have got a liberal and intelligent clergyman, and where you have no dissenters, you have a parochial system in which there is distinctively a church of the village, and the minister of that church is the vicar for the time being. I hope no good Nonconformist will be shocked; but what we want is the readaptment and the readjustment of our ecclesiastical and religious arrangements, so as to get all the good of the parochial system without its intolerance and monopoly.

A CHRISTIANITY THAT INCLUDES THE JEWS.

But I must say one word of explanation before I proceed. I am glad to see on the platform the Rabbi of the Jews. I sincerely hope that he will not consider, when I use the word Christian, that I use it in such a sectarian sense as to exclude him from the field. I do not know whether he is or is not a member of the Church of Newcastle in my sense, but I should think by his being here to-day that he probably is. The Christian Church—and in this case I hope my friend will admit that the Christian Church was but the heir of that other and older Church of which we read in the Old Testament—has in this last century laid increasing stress upon the Fatherhood of God. I think the time has come when we ought to lay more stress upon the Motherhood of the Church. Motherhood is the most sacred word that is known to us all. The mother cares for all the wants of her child, thinks nothing too much in the shape of toil or trouble, or prayer or thought, and never worries herself as to the shades of different opinion among her children before asking whether she should help them or not. If we had a Church that was "as lofty as the love of God, and wide as are the wants of men," we might do a great deal more than we are doing now.

THE ONE QUESTION.

I think it is possible to realize this great ideal even if all the Churches are left to hate each other as they have done in the past. That is the hope of this scheme. We might as well postpone all thoughts of co-operation among the Churches until the mil-

lennium if we waited for them to work together in brotherly love. My starting-point is this:

Let the *status quo* remain exactly as it was, let every one, if he pleased, be ready to excommunicate his brother, let every church and chapel claim his as holding the only patent to everlasting life, and let every organization in the town believe that every other organization was leading its followers to perdition in the next world; that to us, for the present purpose, does not matter. The one question is, What are they going to do for this life? I do not think that it is light matter to hate each other, but I think that a great deal of the hatred and rivalry that exist is only from the lips outward. It matters little what a man says either as to his hatred or his faith. The important thing is, what he really hates, what he really believes, not what he says about it. It does not matter how you label a bottle, but if you open the bottle labelled, and taste the liquid, and find that it is oil of vitriol, will the label help you? We have been discussing too much the difference of the labels.

ONE REAL FAITH OF NEWCASTLE.

I remember long ago writing an article in which I said evil things about my brother Tynesiders. I was editing the *Northern Echo* then, and I said that to a large portion of the Newcastle population, the real religion in which they believed, in which they lived, and in which they died was not Christianity; it was athletics, it was rowing. I remember when Bob Chambers was more to me than all the saints in the Roman Calendar. I dare say there are a great many people who will go a great deal farther to see an athlete than to hear an eloquent statesman or a prophet of modern times. That is a real working faith—you put your money on that faith.

IF HUMAN SACRIFICES WERE ESTABLISHED?

Now there are many who say about this suggestion of working together, "It is all very well, it is a beautiful dream, but it is no good." I do not believe it a bit. I would like to bring before you as forcibly as I can whether you really believe the faith which you profess you believe, or whether it is only talk. I want to give you an illustration. Supposing that there were to be an Act of Parliament passed to the effect that the Town Council of Newcastle could, if it pleased, constitute the worship of four Pagan deities as the established religion of Newcastle. Supposing that the Town Council were to decree that there had been established four Pagan deities as the gods of Newcastle, to whom temples should be opened and sacrifices offered. I think the Christian Churches of Newcastle would not find very much difficulty in finding a common platform to co-operate against that Town Council and that Act of Parliament. But suppose, further, that the Town Council were to decree that these four Pagan deities should be worshipped, and that once at the beginning of each quarter of the year a human sacrifice, selected by lot, should be burned alive in the centre of Sandhill. And suppose the mayor in his robes of

office, and the chairman of the School Board, and the chairman of the Board of Guardians, and the Bishop of Newcastle, and the Bishop of Hexham and Newcastle, and our friend the rabbi, and all the Nonconformist ministers of all denominations were to be compelled on pain of death to walk in procession to the funeral pyre, with the Salvation Army band playing triumphal marches on the way to the sacrifice, and you had all the volunteers and all the policemen turned out to line the way, and all the town decorated, when on January 1 you sacrificed on the Sandhill one human victim to Bacchus. Would that not rouse Newcastle to its very depths?

THE FOUR FALSE GODS OF THE TOWN.

One victim to Bacchus—one young man to be taken and burned alive in the centre of the Sandhill on New Year's Day! Why, if you got three months' notice of it the whole of that three months would be spent by the churches in praying and organizing and canvassing to see if they could not make a revolution before January 1. But do you mean to tell me that there is only one victim sacrificed to Bacchus in the course of one year in Newcastle? Suppose that after they had burned their victim on January 1, they had on April 1 to sacrifice a girl, taken by lot, to the great goddess Venus. Do you think it would not nerve your young men to any extremity in order to prevent that sacrifice taking place? But, oh! how many girls will go down into the deep before April 1 next, and no one take it to heart! And so I might go on with the other god, Disease, which is worshipped in actual shape in many a Hindoo village, and has great respect paid to him in many an English town. Then that other god—perhaps fouler than them all in the way of gambling and all that kind of thing, and making haste to be rich, and grinding the face of the poor—the great god Mammon. You have got these four authentic gods well enthroned in your midst. Do you tell me they are not worshipped there? Go up and down Newcastle, and if you do not find at every street corner a temple of Bacchus more patronized on a Saturday night than any temple of the living God, Newcastle has changed since I lived here. And walk through the town late at night and you will see many girls who had better have been burned alive on the Sandhill than doing what they are doing now. I dare say you remember very well a poor old man, David Davis by name. He seemed to have in him more of the spirit of Jesus of Nazareth than a great many of the respectable ministers of the churches. I remember that it cost me more effort to take him by the arm when the boys were throwing mud at him, and walk with him down the street, than it does for me to address you here to-day. He made his protest against betting, and who helped him? The authorities? They used to have him up every now and then before the police-court. The churches? They would have nothing to do with him. I grant that he was mad, but perhaps he was none the worse for that. When so many sane and sensible people

will do nothing, I think the shame is theirs when a madman has to show them the way.

WHAT ARE YOU GOING TO DO?

Now, let us look on that from a practical point of view. You think you believe the things which I am saying, and have been good enough to applaud me, but you do not half believe them. It is so easy to express approval, but it comes to so little, for the most part. It is admitted, then, let us say, that in Newcastle during the next twelve months worse evils will befall many individuals in the community than the public sacrifice of four persons on Sandhill at the shrines of Bacchus and Venus and Mammon and Disease. But are you going to act as you would act if they were really going to burn these people alive? That remains to be seen. I am rather a sanguine man, but in my most sanguine moments I do not expect that more than one in every ten of those who are listening to me will act as if they believed what they profess to believe. If an Act of Parliament had been passed allowing the Town Council to burn a girl on the Sandhill, you would at once organize a committee in order to see whether every available good man and good woman who was against human sacrifices should work together with heart and soul to prevent their taking place. You would not make any difference about sect. You would not say this man is a Jew and the other is a Catholic, and the other is a Protestant. No; you would say, "We want every vote; every vote counts. We want every voice; every voice has some effect." And you would have that committee, and have every street canvassed, and you would press home upon every man and woman in the town the fact that an eternal shame and disgrace would rest upon the town and upon themselves if they did not rouse themselves to do everything they possibly could to turn out that Town Council which decreed there should be human sacrifices. Now, if that could be done, why can it not be done in relation to evils that were doing worse harm than those four human sacrifices?

WHAT HAS BEEN DONE IN THIRTY YEARS.

About thirty years ago—it will be twenty-eight years ago—I came to Newcastle from Howdon, in order to be an errand boy on the Tyneside. I look back on that time, and I sometimes feel that the twenty years since I left Newcastle are but as yesterday when it is past, as compared with the eight years in which I was constantly in your streets. When I came to Newcastle twenty-eight years ago, you had hardly any of the advantages and appliances of civilization which you have to-day. I have just been totalling them up. You had no School Board thirty years ago; I do not think you had any Science and Art classes; you had no University Extension Lectures; you had no High School for Girls, and you had no College of Physical Science thirty years ago. That is under the head of education. Then I come to the question of the relief of the poor and the general amelioration of the lapsed masses. You

had no industrial dwellings thirty years ago; no Charity Organization Society; no singing in the workhouses, nor any arrangement for supplying the inmates of workhouses with newspapers. There is a great deal more to be done in the workhouses yet, but you have made some progress. Then there were very few baths and washhouses; you have got some now, but you want more. You had no free libraries, no free reading-rooms, and I well remember calculating up the pennies that it would cost before I could afford to pay the subscription of six shillings to the Mechanics' Institute. You had no Art Gallery, you had no Picture Gallery, and you had no parks; now you are absolutely glutted with parks, north, south, east, and west. And another thing which comes, perhaps, closely home to some of you here, is the fact that you had not, thirty years ago, any coffee taverns where a person who did not want to take a glass of beer could go to get anything to eat. Now you have plenty. Then there are other institutions which you will be able to supply from your own experience. I do not know whether there was any Christian Young Women's Association ["No!"], and I believe that you did not have at that time that excellent society called the Dicky Bird Society, and there were no temperance festivals on the Moor during race week. There was no Society for the Prevention of Cruelty to Children. In relation to trade unions and co-operation everything has grown very much since then, and when you look over these things which I have just mentioned, how vast is the sum of them! You do not appreciate them as much as I do who have come back after a number of years. I look at all these things which have come about in the last thirty years, all institutions which are calculated to make life brighter and happier, and to enable persons to resist the evils and temptations that assail them at every turn, and to rebuild the Divine image in man.

WHAT HAS THE CHURCH DONE?

I ask myself how many of all these things which I have run over have been done by the Church of Newcastle? Now, the agency and means by which each of these improvements has been made in Newcastle have been in this wise: It begins in the beginning with one man or one woman who gets an idea in his or her head, and is thought a "crank." That is the beginning of reform at every institution and in every church, and that will always be the beginning. The person will be called a heretic and a madman, and he will be persecuted by the orthodox. But do you not think that there ought to be a centre in Newcastle to which that person who has got a good idea into his head could go, a nucleus which should be in connection with all the churches and chapels that exist, a nucleus which would really represent the Church of Newcastle? I could imagine that the nucleus might even be one single man (or woman) if he was broad enough, and had sixty-four working hours in the day; and if to him any one had a right to go and say, "You are responsi-

ble for Newcastle, you represent the Church of Newcastle; here is this evil, and no one is doing anything to abate it. It is your responsibility, as representing the Church of Newcastle, to see you get it abated." Of course the man could not do much himself, but if he were in connection with all the persons who were really determined to do something for their fellow-men in Newcastle, I think that such a centre would tend to expedite a reform, and tend to hasten the abatement of every evil that exists.

FREE LIBRARIES.

I will give you an instance of what might be done. In the town of Leeds they have a free library, as you have got a free library; but the town of Leeds is miles ahead of Newcastle in the matter of free libraries. And why? Because there is not only one free library in Leeds, but thirty board schools, which, when the children have turned out, are converted into free reading-rooms and branches of the public library. Now, what is the use of your cheering? What is the good of cheering unless you are going to do something? You will say, "But what can we do?" That is just it; there is no one at the centre to appeal to to get it done, and so this disgrace to Newcastle continues. Look at Byker. Mr. Burt told me this morning, "We have a population of 50,000 to 60,000 growing up there without a single reading-room." I say it is a shame and a disgrace, and it is the kind of thing which makes a fellow swear. [Applause and laughter.] But it is no use, as the fellow said, "Swearing at large." [Renewed laughter.] What we want is to constitute a nucleus at which we can swear personally, and which will look at Newcastle on the whole as the Town Council looks at it. It used to be said that the Church was the school-master of the world. I think it is, in many things. I think the pioneer of the free libraries was the Sunday-school library. I think there are many things in which the Church led the way, and in the old times, of course, it led in almost everything.

A CENTRE FOR "YOU OUGHT."

Well, what we want is to have a nucleus which will be in connection with all the agencies which are continually saying, "You ought." The state and municipality differ from the Church in this, that whereas the Church says "You ought," the municipality says "You must." Hence there are many things which you can intrust the Church to do which could not be done by the state. I think that when the Church has educated the people up to a certain level, when it is possible for the state or municipality to step in and take the work on its own shoulders, what we want is that those who have not the law at their back, but who have only the moral law, and who see distinctly the lines of progress along which the community should go, should be as practically organized as the Town Council is. I dare say you will say—for people will speak evil of dignitaries—that the Town Council is

"no great shakes." [Ald. Stephens: "Hear! hear!" followed by laughter and applause.] Well, the Town Council may be as bad as Mr. Alderman Stephens thinks, but it is the duty of the Town Council to see after whole town. There is not a single dirty chare on the Quayside in which, if a drunken man stuffs his shirt down the sink, and so causes a nuisance, in less than twelve hours intelligence would not be sent to the responsible man at the head of affairs, and if he does not have that nuisance immediately removed he would be called to account by his employers. Can we not take common measures to prevent the great moral nuisances? It is possible for whole districts in a town like Newcastle to grow up without either church or chapel or reading-room or bath or playground, or any other appliances of civilization; and there is not any person in this town who is responsible for seeing that they are provided with these things. Is not that a shame? Can we not provide for this need? We do it in relation to our streets, we do it in relation to our drains, we do it in relation to the relief of the poor, but we do not do it in these institutions which concern the moral and social progress of our fellow-townsmen. I want you to tell me why you do not do it.

A SOCIAL TELEPHONIC EXCHANGE.

Take another illustration. You have the telephone here, and another thing which I had forgotten—you have the trams. You may think that the establishment of a line of trams is not work of the Christian Church; but I think that any person who has taken any part in the consideration of the housing of the poor will consider that there are few things which a Christian church could incite the community to provide which would be more beneficial than the establishment of cheap means of communication by which workingmen can get speedily out of town. You know the telephone exchange, simply a call-girl sits there, but how useful she is! Could we not get in every town communication with all agencies which exist for doing good, something like the telephonic exchange? Suppose I am a benighted man who lives in Byker, and I want to have a reading-room. Who have I to ask? I think that if you had any public body representing the real Church of Newcastle, I would go to it and I would say, "I want to get a reading-room established in Byker." Then the representative of that body would interview the chairman of your Free-Library Committee, and get to know exactly where the hitch comes in. At present you do not know where the hitch is, but when you get to know, then half the battle is won. It is easy to punch the devil's head when he stands clearly before you, but you are bewildered when he is suffused round about you in a vague sort of manner, like a November fog. [Laughter.] There should be a centre in the town to get to know where the hitch is, and then they could let the man at Byker know where the hitch comes in. The usual objection now is that no one cares for a reading-room in the locality.

The man may say, "Well, I do." But does anybody else? You go and see if there are other people as well wanting the reading-room, and then, if there are, make as great a row as you can and you will get your reading-room. Then the Byker man may say, I will make as big a row down Byker way as I can, but will no one help me? But if there were a centre they would get all friends in Elswick and elsewhere to make a row at the same time, and so the thing could be done.

You do not know the quantity of good that can be done by judicious wire-pulling; it is quite phenomenal. One of the defects of the Church is that it has never found it out, and that is the reason why I am here to-day to tell you the advantages of having a telephonic exchange in this town. For if you can once get concerted action, how much might be done! How much sooner all these improvements might have been made if there had been a centre!

A PERSONAL REMINISCENCE.

I only did one bit of good work in Newcastle when I was here, outside of my ordinary daily work. It was about the question of the Charity Organization Society. I remember how that was got up, and I remember how difficult it was because there were no people to appeal to. I wrote to the papers; that was my first introduction to journalism. I wrote a letter to the *Northern Daily Express*, and I signed it, I think, "X. Y. Z.," and pointed out what had been done at Blackheath, and asked whether something like this could not be done in Newcastle. I bought fifty copies of the *Express*, marked the letter, and sent it round to as many people as I thought would be interested in the subject. Then somebody wrote and said that they thought it was a good idea, and I followed it up. You can do almost anything if you can keep the pot boiling. Then I wrote a long letter, and the editor—Mr. Haywood he was—cut off at the top, "To the editor of the *Northern Daily Express*," and at the bottom "X. Y. Z.," and put it in as a leading article. Well, I need not say that I sent that article round marked [laughter]; and the result of it was that Mr. Alderman Smith took the thing up, got a public meeting called by the mayor, and became the first secretary of the Mendicity Society. So we got the thing done. If there had been a man who was the real bishop of Newcastle, in the sense that the telephone girl is the real *nexus* between the people whom she switches on, he could have told me exactly what to have done. When you have a straight case like that of Byker, I think that if the Church of Newcastle would print a little slip of paper, on which was set forth the facts that there are 50,000 people in Byker and that there is not a reading-room in the whole district, and sent it round to the churches, you might get a good deal more done in that way.

MY FAITH IN THE CHURCH.

People think that, because I so often criticise ministers and churches, I do not care anything about

them. This is not so. It is because I think there is so much in them that I have spoken as I have done. Most of my friends think I am asking an impossible thing in thinking that the churches will do any good. They say they will not do it. The only good you will get out of the churches will be from individuals in them. I think that the churches can work together themselves, and not only individuals in them. I think that the Church, as I speak of it, is the soul, is the conscience, of the community. The Town Council may represent the intelligence, may represent the physical material freedom, but the conscience of the community is the Church. Our duty is to get that conscience energized. You know what we have had in London. We had no end of vestries, but now we have got the London County Council. Now, the good that came from the establishment of the London County Council would come from the establishment of some such nucleus as I have mentioned. That nucleus would assume the responsibility of seeing that whenever there was an evil which could be abated, and which had been abated elsewhere, the whole allied forces of the conscience of Newcastle were set against it. We would have the body charged with the responsibility of seeing that every good thing other towns have got should be got here, or if any town had abated an evil, it should be abated in Newcastle, or you would know the reason why.

ITS POLITICAL MISSION.

Now, I believe that the Church has a great political mission; I think it has a great municipal mission; and I also think it has a great social mission. I think the more we can get these missions clearly defined before us, the more real our Church would be—the more alive, energetic, and useful. I know there are some people who have such a horror at the idea that the Church could have anything to do with politics that this suggestion would make them faint. But you are going to have an election. Is the Church of Newcastle going to do anything in view of that election? Is there nobody that will speak, or can speak, in the name of the Church of Newcastle? I do not want the Church to proclaim itself either Home Rule or Unionist, or of any party. There are, however, certain things upon which the Church agrees, and I think upon these things we can act together with much greater force. I think that the liquor-dealer can teach the Church a great many things in politics. He stands shoulder to shoulder, and shows that his vote is worth so much. Why? Because the publican is in earnest and the Church is not in earnest. There are three great points on which I think the Church could act, and could act wisely and well. The Church consists of all those who do in their daily life, from day to day, as Jesus Christ would have done if He had been in their place. What did Jesus Christ do and teach? Lessons of self-sacrifice, of giving up time and trouble and life to save people. Those who do so are, in my opinion, Christians, and those who do

not do so are atheists. It is the people who would take trouble to help others, the people who spend time and give a piece of their life in order to make their brother-man or their sister-woman better and happier, who are the real Christians, who constitute the real and invisible Church of Christ in Newcastle.

AT THE GENERAL ELECTION.

Now I want to know, in view of an election, what is that Church going to do? You know what takes place at an election. A great deal of lying goes on at elections, on both sides, and there is a great deal of corruption in many places, and, what is worse than corruption, there is coercion and an attempt to bring undue force to bear upon people. Now, all these things are distinctly wrong according to the elementary faith of any person. Every one of these things is quite independent of party lines. Now the devil is going to be let loose among you in the coming election. There is going to be a great deal of sin in the shape of corruption and lying, and all that. It seems to me that we might very well have an Election Sunday, when every parson who was worth his salt would lay down broad principles for the guidance of voters. Secondly, the Church might write up before the eyes of the people, "For legislators, no scoundrels need apply." You may think that is a very modest thing; it is far in advance of the ordinary ethical standard of a great many electors of the present day. I have heard many men argue deliberately, "I admit he is a liar, I admit he is a scoundrel, I would not have him in my house; but he is a clever man, he is an able man, therefore I shall vote for him." I sometimes think that it would be a good thing if Satan stood as a candidate; he, at least, is clever enough.

A CHURCH PROGRAM.

There is another thing, a third thing, which I think the Church might do. The Church might draw up a certain program for the guidance of the electors, not necessarily to thrust it down their throats, but merely to say, "We, representing all the churches and all the people who are working for the good of the town, think that the following measures should have the support of any candidate that stands for Newcastle." Remember that if you do not do this you weaken the force behind any one of these reforms. I know the kind of argument that weighs with these men. They will pay more attention to six men sitting on a fence than they would to the arguments of six hundred who are safe in the party fold. Therefore, if you want to get your ideas home to the politician you have to let him know that you fear it will be rather awkward to get some of the weaker brethren up to the poll in good time if he does not pay attention to this, that, or the other question. I do not say this will be popular doctrine with candidates. But I think it would make an election purer if when a candidate came to a town he knew that the good people of the town had thought out certain questions upon which the can-

didate had to go straight. Now for our program, into which nothing must go upon which all the best people cannot agree. First, on the Temperance Question. I do not think it would be right to say that the Church of Newcastle was in favor of local option, but I do think that the Church of Newcastle would be in favor of local option for Sunday closing. [Applause.] [Mr. Guy Hayler dissented.] Mr. Hayler says he dissents, and why? Because he says he wants Sunday closing without local option. Well, the greater includes the less, does it not? [Hear! hear!] Another thing upon which the Church has not made up its mind is the question of the Eight-Hours Day, but I think the Church has made up its mind to six days a week. [Applause.] I think the greatest objector to the state interference with the hours of labor would not say that the one day's rest in seven should not be secured to all workers, many of whom now have to work, perhaps, not seven days a week, but thirteen days a fortnight. Many new industries that have sprung up since Sabbatarianism decayed seem to be run on the assumption that God Almighty made a little bit of a mistake at Sinai, and that one rest-day in fourteen will suffice. I think we have to get back to old Moses, and go for one day in seven. [Loud applause.] Now, there is another point on which I do not say that the Church will agree, but I think it would be an incalculable advantage if, before a representative was chosen, the candidate could be got to promise his support to a short bill making it penal for any paper to publish any odds upon any given event. [Loud applause.] Then there is another question upon which I do not think there is any difference of opinion among any good people, and that is that the candidate ought to promise to do everything that he can by voice and vote to prevent the sale of drink and opium to the native races. [Applause.] There is another point which I should like to put before the representative body of Newcastle, as to whether there ought not to be a special rate levied upon the public-houses in Newcastle, to be voted to maintaining a good inebriate home for the drunkards of Newcastle, and for supplying good temperance text-books to teach the children never to enter a beer-house. [Applause.] I do not think that the Church would object to that. Now, there is another question—the question of the poor-law. I think the Church, in view of the discussion on the lapsed masses and the submerged tenth, would unanimously agree to the appointment of a Royal Commission to inquire into

the whole question of poor-law relief, to see whether poor-law administration could be humanized, placed upon a more humane and Christian basis. [Hear! hear! and applause.] There is the great question which, to the followers of the Prince of Peace, is especially important, that is the promotion of peace between the nations of the earth. But far more important, because more urgent and practical, is the promotion and establishment of a good working *modus vivendi* between the United States of America and the other parts of the English-speaking world, so that the men of our common language may not reproduce the armed anarchy of modern Europe.

THE CHURCH IN THE MUNICIPALITY.

There are churches in London and New York which have stood silent in the midst, municipal atheism reigning rampant, and allowed the whole politics of these towns to be run by the corner boy, the publican, and the loafer. Now, if we know that the candidate is a jobber and a rogue, and we allow this man to stand without one warning word, I can assure you that the responsibility will not lie so much with the rum-seller as with the Church. Before municipal elections why could they not put out some broad general program showing the direction in which progress was tending in Newcastle, and saying those who would support that would be returned? Do you not think that that would have some effect? Take the Poor-law Guardians: If there is one duty more pressing than another laid down by the Church, it is the duty of looking after the widows and orphans. The churches have left the elections of guardians entirely to persons whose only anxiety is to save the rates. It is a good thing to save the rates, but there are other things to be thought of. And it is the same in relation to Town Councils and School Boards. The Church should support those who are taking time and trouble to improve the town. Now I have finished. Will you speak straight, and tell me whether anything can be done to establish a common centre like a telephonic exchange, which would hold itself responsible for the whole town—which would receive a complaint from any district that had not a bath-room, or a reading-room, or a coffee-tavern, see the people most interested in these subjects, and poke them up to united action, which would bring all the churches into line on all the broad principles of social, moral, and political progress? I think it can be done in Newcastle.

THE PROPOSED CIVIC CENTRE.

Action having at once been taken in favor of organizing as proposed by Mr. Stead, the following very interesting constitution has been drafted as a suggestion to be acted upon in the future:

1. That the Centre should be composed of the best available representatives of all those who are in any way devoting time, thought, and labor to the pro-

motion of the welfare of the community of Newcastle and Gateshead.

2. That its object shall be to discharge the responsibilities incumbent upon a central body undertaking to secure that every evil shall be combatted by all available agencies for good, and of social, moral, or political progress; to promote the introduc-

tion into the district of every improvement—social, moral, or administrative—which experience has shown will advance the general well-being.

3. That its chief duty will be to act as a kind of telephone exchange between the various agencies at work in the town, but that it will also seek to collect and disseminate information as to what can be done to educate public opinion in the direction of progress, and to do what is possible toward energizing and giving effect to the public conscience of the local community.

4. That the Centre shall be absolutely color-blind to all differences of party, sect, class, and sex, and shall represent, like the Town Council, the interests of all those within the area of its operation.

5. That the Centre shall meet once a month, or once a quarter, like the Town Council, leaving the discharge of its duties between meetings to committees, which will be appointed for various departments of activity, such as political, municipal, philanthropic, industrial, and religious.

6. That the first duty of the Centre shall be to draw up, as speedily as possible, a carefully compiled map of the district of which it is the centre, showing accurately in every ward or section, say of 10,000 population, what agencies exist for the demoralization, such as public-houses, brothels, betting resorts, etc., or for the elevation of the people, such as churches, libraries, temperance houses, schools, parks, wash-houses, etc., and then to endeavor to level up the most backward districts to the standard of the most advanced.

7. That the Centre shall constantly invite fresh suggestions based upon the results of the experience of other communities in the work of social reform, as, for instance, (1) The Recreative Evening Classes of London. (2) The Municipal Lodging-houses of Glasgow. (3) The Temperance Text-book Teaching in the American Schools. (4) The Branch Free Libraries of Leeds. (5) The Brabazon Scheme of Workhouse Employment. (6) The Tee-to-tum or Popular Clubs of London. (7) The Graded Education of Germany and Switzerland. (8) The Arbitral Courts of Norway. (9) The Labor Colonies of Holland and Germany, etc., and endeavor to secure for every district of Newcastle and Gateshead the best results achieved in the most advanced communities elsewhere.

8. The Centre will thus become in time possessed of a body of information as to the results of the experience of other communities, which will enable it to draw up a normal standard of necessities for the progress and civilization of the community, toward which it would seek to approximate the actual condition of things in every district in the town.

9. That the Centre shall not deal directly with the churches and chapels of the district in the first instance, but shall always approach them through the agency of the already constituted Religious Conference, the members of whose committee should form part, *ex-officio*, of the Centre. Only in cases where the Religious Conference was unable or unwilling to act should the Centre address itself directly to any religious organization which is represented in the Conference.

10. That the Centre should, if possible, contain among its members persons who, while entirely at one with the objects of the Centre, could be regarded as more or less directly representing all the institutions which make up the sum of the endeavor made to raise and improve the life of the towns. An ideal centre would be thus constituted:

RELIGIOUS.

1. The Committee of the Religious Conference.
2. Representatives of the Young Men's and the Young Women's Christian Associations.
3. The Sunday-School Union.
4. Any other general religious association not represented at the Conference.

POLITICAL.

1. Members of Parliament and their opposing Candidates.
2. Representatives of the Local Party Organizations.
3. The Women's Political Associations.
4. Liberation and Church Defence Societies.

PHILANTHROPIC.

- Representatives of
1. The Board of Guardians.
 2. The Charity Organization Society.
 3. The Poor-law Officials.
 4. The Hospital and Dispensary.
 5. The Friendly Societies.
 6. Societies for Preventing Cruelty.
 7. Other Benevolent Societies.
 8. The Band of Hope.
 9. The United Kingdom Alliance.
 10. The Good Templars.
 11. Of other Temperance Organizations.

MUNICIPAL.

- Representatives of
1. Town Councils.
 2. County Councils.
 3. Bench of Magistrates.
 4. The Police and Jail Officials.
 5. Municipal Officers.

EDUCATIONAL.

- Representatives of
1. The Newspaper.
 2. The School Board.
 3. School Teachers.
 - (a) Private.
 - (b) Board.
 - (c) Denominational.
 4. Of the Free Library.
 5. Of the University Extension.
 6. Of other Educational Agencies.

INDUSTRIAL.

1. Representative of the Trades Council.
2. Northumberland Miners' Association of Masters and Men.
3. Durham Miners' Association of Masters and Men.
4. Co-operative Societies.
5. Sailors' Union and Federation.
6. Women's Trades Union.
7. Of other Associations.

RECREATIVE.

- Representatives of
1. Cricket and Athletic Societies.
 2. Theatres and Concert Halls.

And say twelve others selected for their special fitness for the work of the Centre.

11. That the Centre should be affiliated with other centres, forming or to be formed in other towns, for the interchange of information and mutual co-operation for the common weal.



THE "POLYTECHNIC" AND ITS CHICAGO EXCURSION.

BY ALBERT SHAW.

By the time this issue of THE REVIEW OF REVIEWS reaches its readers there will have landed at New York the projector and manager of the most considerable excursion party ever organized.

Mr. Robert Mitchell, secretary and manager of the Young Men's Christian Polytechnic Institute of Regent Street, London, sailed from Liverpool on January 20, to perfect arrangements in the United States for bringing to the World's Fair at Chicago next year not fewer than one thousand of the young men who belong to this wonderful technical and recreative establishment. To take an excursion party of a thousand people a hundred or even five hundred miles, to be gone a week or two, would be a sufficiently formidable undertaking. But to arrange for the transportation, board and entire itinerary and program of a thousand enterprising young apprentices, mechanics and clerks—mostly between the ages of fifteen and twenty five—for a journey, first across England to Liverpool, then across the Atlantic

Ocean to New York, then by different routes to and from Chicago, together with minute and systematic plans for board and accommodation in Chicago, and at points on the overland route—all this constitutes an affair of incomparably greater magnitude.

But Mr. Robert Mitchell is as easily equal to this task as Von Moltke was equal to the mobilization of an army corps. For Mr. Mitchell has had experience. I happened to be in Paris early in 1889, and to have been conversant with the plans that Mr. Mitchell was then making for bringing from London to the great French exhibition some two thousand of his young people, in weekly relays. Everybody wondered how he managed to secure such remarkably favorable terms from the railway and steamship companies. And everybody was filled with admiration who learned how Mr. Mitchell leased, through the exposition season, a number of new and commodious houses, bought comfortable cots and furniture, installed housekeepers and cooks, and thus,

in overcrowded Paris, improvised comfortable English homes, in each of which thirty or forty young men could be accommodated at one time.

The apprentices and young workmen, belonging to given trades and industries, came over accompanied by their technical instructors from the Polytechnic Institute, and were thus enabled to make an intelligent and valuable study of those portions of the Paris exposition that related to their handicrafts or callings. The expenses had all been met in advance by the simple plan of requiring a small weekly deposit—which had begun early in the season preceding the exposition—from every young fellow who intended to take advantage of the opportunity. At a small fraction of the amount that the young man would have been compelled to pay if he had made the excursion to Paris on his own plans



MR. ROBERT MITCHELL, SECRETARY AND MANAGER.

and resources, he was enabled to enjoy far better advantages through Mr. Mitchell's co-operative plan. Yet there was no suspicion of charity or pauperism about the scheme, for the sums that the young men had contributed not only sufficed to meet the expenses, but left a small surplus in the treasury of the excursion fund. Mr. Mitchell had previously taken comparatively small parties of his Polytechnic boys on walking excursions in Switzerland, and he had for several years maintained summer quarters for them at various points on the English sea-coast.

Encouraged by the great financial and educational success of the Paris excursions, Mr. Mitchell, in the summer of 1890, arranged to take several thousand of the Polytechnic young people on holiday trips to Scotland. It should be said that there is a young women's annex to the Polytechnic Institute, and that several hundred young women went to Paris in 1889, and several hundred more joined the Scotch outings in 1890.

The past summer, 1891, witnessed a considerable



MR. QUINTIN HOGG, FOUNDER AND PRESIDENT.

variety of holiday excursions and diversions undertaken by the Polytechnic Institute, but the principal and most novel excursion comprised a several weeks' cruise along the coast of Norway, with various landings. A steamship had been chartered for the purpose, and it made the trip with two or three successive parties of several hundred each during the summer season. But it will be readily seen that while all of these previous undertakings have given Mr. Mitchell great skill and experience in carrying out such projects, the greatest achievement of all will be the grand American tour of 1893.

More than a year ago the books of the savings department were opened to receive the weekly deposits of the young men who desired to begin laying



MR. J. E. K. STUDD, HON. SEC.

by their pennies, sixpences, or shillings toward the round sum which would pay for the Chicago trip. I found on a visit to the Polytechnic at that time that its managers were laboring under the natural impression that the exposition was to be held in 1892. The postponement did not, however, dampen the ardor of the Polytechnic boys, but only made it seem to many of them the more possible to make ready to come. Mr. Mitchell, two or three months ago, closed an advantageous contract with the Inman and International Steamship Company, which secures five hundred passages by the splendid steamers the *City of New York* and the *City of Paris*.



BIRTHPLACE OF THE WORK.

Several hundred more passages have been taken with the fine steamers of the Hamburg line, which touch at Southampton. Mr. Mitchell will endeavor thus early to make good terms with the American railway companies, and will visit Chicago in order



THE POLYTECHNIC'S NEW ART SCHOOLS.

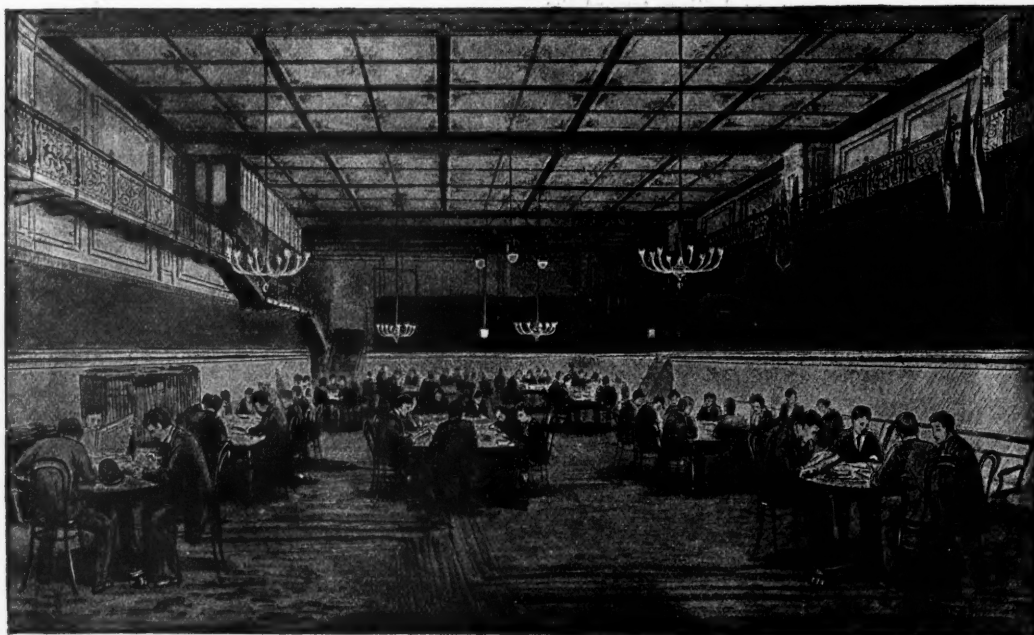
to work out a satisfactory solution of the problem how best and cheapest to house and board his young men in the World's Fair city.

Without attempting at this time to give precise figures, it may be confidently asserted that Mr. Mitchell will be able to provide for a satisfactory trip from London to Chicago and back to London, including a considerable stay in the vicinity of the World's Fair and at least a passing glimpse of numerous other American attractions, at an expense not greater than 30 or 40 per cent. of the amount it would cost the individual young man to secure a similar trip in his own way.

What is the Polytechnic? It is the pioneer of a series of important and growing institutions in London for which it has also been the model. These establishments admit to membership young men and young women between the ages of sixteen and twenty-five—the young people belonging for the most part to the working classes. The particular name "Polytechnic," as applied to these institutes, is accidental, and grew out of the earlier name of the building which was acquired in Regent Street; but the name is not seriously misleading. The Polytechnic



THE POLYTECHNIC RECREATION GROUNDS AT PADDINGTON, LONDON.



A WINTER EVENING IN THE POLYTECHNIC'S READING-ROOM.

Institute is a great establishment which provides for the social, recreative, and educational wants of the self-dependent young people of the metropolis. It was founded by Mr. Quintin Hogg, who, in this line of organized work for the welfare of young people in cities, deserves to be called the wisest and most successful philanthropist of our generation. He has not only worked out the plan of the institute, nursing it from a very small beginning to its present magnificent dimensions, but he has given, in addition to great sums of money, his constant energy and supervision. Himself a great West Indian merchant and man of affairs, he has nevertheless devoted all his evenings and his Sundays to the welfare of the institute, while Mr. Mitchell, who was originally taken in hand as a lad and trained for this work by Mr. Hogg, has grown up as the practical organizer and manager.

Upon the club side of the institute one finds a great gymnasium, swimming-bath, library, reading-rooms, the largest boating club on the Thames, successful cricket teams and foot-ball teams, bicycle clubs, tennis clubs, musical societies, and other organizations for sport or pleasure or mutual improvement in almost endless number. Upon the educational side there is a very extensive series of practical technical classes, with machine shops, chemical and physical laboratories, and practical trades workrooms. There are advanced scientific courses, classes in mathematics, book-keeping, and modern languages, and opportunities, in short, for the acquisition of almost any kind of knowledge that

would be useful to any given class of young fellows in London who belong to the working and so-called "lower middle" classes, and who must make their own way in the world as artisans or in some branch of trade. The Polytechnic's art schools, in which every department of technical, decorative and manufacturing art is successfully taught, are exceptionally complete and extensive.

In the great hall of the institute the young fellows enjoy the best of lectures and many good concerts and entertainments. On Sundays Mr. Hogg conducts a great Bible class; and the atmosphere of the place is avowedly religious. The trade schools are all conducted with the approbation and with the practical co-operation of the trade unions of London, so that there is no conflict. Young men who are admitted to membership in the institute pay a small charge of some twelve shillings per year, and for every term of class work or for every particular course of instruction they pay prescribed fees, all of which are very moderate. Many persons attend one or more of the classes—nearly all of which, it should be said, are evening classes—who are not full members of the institute, and are not, therefore, in the enjoyment of the social and recreative advantages of the establishment considered as a club. About twelve thousand persons every year are connected in one way or another with the Regent Street Polytechnic Institute. Of this number nearly two thousand are young women.

The People's Palace in East London, which for reasons not necessary here to explain would seem to

have secured a wider reputation, is much younger than the Regent Street institute, and has as yet not attained so high a success. Its educational and general work, however, has been modelled upon that of Mr. Hogg's and Mr. Mitchell's Regent Street establishment. Upon similar lines, in other portions of the great metropolis, four or five other polytechnic institutes are now being opened. Under acts of Parliament revising the ancient parochial endowments of London a large fund of money has within a few years been placed for redisposal in the hands of the national Charity Commissioners, and they, in turn, have made large appropriations for the maintenance and further development of this Regent Street institute, and also of the entire series of London polytechnics which is being built up, partly by private beneficence and partly through the aid of this public bounty, upon the model of Mr. Hogg's admirable institution.

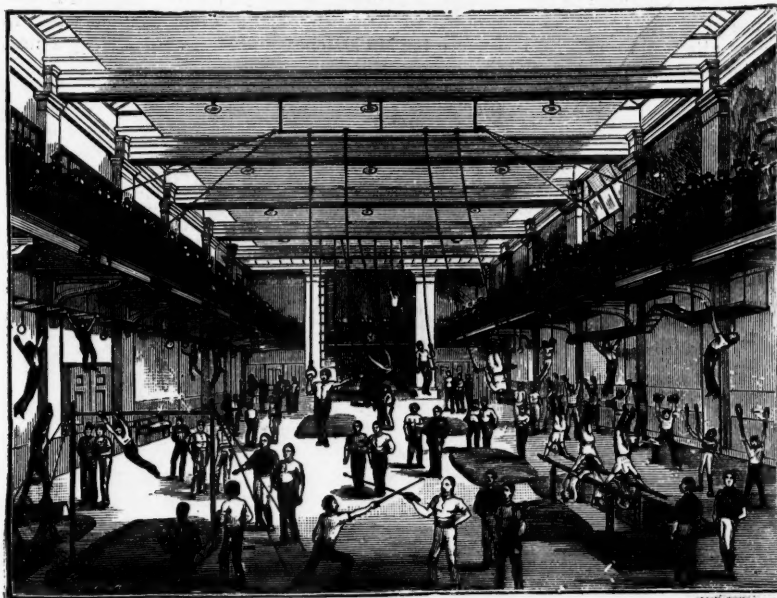
Upon all these matters no man is more minutely informed than Mr. Robert Mitchell, who has had much to do with the organization of technical instruction in several of the newer institutes, including the People's Palace, while retaining his position



IN THE REFRESHMENT-ROOM.

as secretary and manager of the Regent Street establishment. He is accompanied to America by Mr. Douglas Hogg, who has but lately completed his studies at Eton, and has now entered upon a period of work and service as one of the managing staff of the Polytechnic. It was as a young man fresh from Eton that his father, Mr. Quintin Hogg, began, some twenty years or more ago, his work among the apprentice lads of London which has had so extraordinary a development.

Not least important among the zealous workers whose whole time is given to the administration of the institute is Mr. J. E. K. Studd, a gentleman whose record in football and athletics at Cambridge University gave him international fame among amateur and collegiate sportsmen, and whose presence at the Polytechnic not only promotes athletic enthusiasm, and accounts in some degree for the great number of prizes the Polytechnic clubs and teams are winning in British amateur contests, but whose manly Christian character makes his moral and religious in-



THE POLYTECHNIC'S GYMNASIUM.

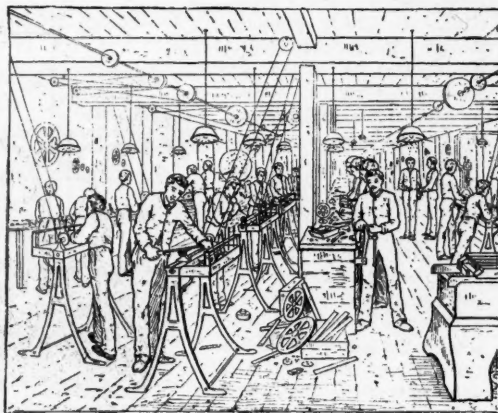
fluence a power for good among the thousands of young Londoners with whom he constantly mingles. His whole time is given gratuitously and gladly to this work.

An interesting new departure at the Polytechnic has been entered upon within the past two or three months, and its conduct has been placed by Mr. Hogg in the hands of Mr. Charles Peer, who until that time belonged to the London staff of THE RE-



THE POLYTECHNIC'S BOAT-HOUSE ON THE THAMES.

VIEW OF REVIEWS. It is estimated that there are at least ten or fifteen thousand young English people who come to London from the country each year to find employment and to seek their fortunes. Many of these are without friends or acquaintances in the city who could be of any use to them. Mr. Peer's task is no less a one than an attempt to get into such communication with the clergymen and pas-



THE "POLY." SCHOOL OF ENGINEERING.

tors of various religious denominations throughout Great Britain that whenever any young persons from their parishes are going to the metropolis they may carry to Mr. Peer's department of the Polytechnic a card of introduction which will entitle them to friendly advice and assistance in securing lodging and boarding places, and which will further secure for them such a welcome from some metropolitan church or society or institution as may protect them in the first critical weeks of residence in the city from evil influences which might otherwise prove their ruin. The ramifications of the work at the Polytechnic are so numerous and so interesting that a very long article would be necessary if it were desirable to describe them in detail. Enough is now known in America of this great London work to insure for Mr. Mitchell and Mr. Douglas Hogg a most hearty greeting.



LEADING ARTICLES OF THE MONTH.

THE LOUISIANA LOTTERY.

THE *Forum* for January contains two articles on the "Louisiana Lottery."

Away with the Lottery.

The first, by Judge Frank McGloin, is an account of the popular struggle in Louisiana against the lottery company, which is making a desperate attempt to secure by constitutional provision a new lease of life. The charter of the company will expire December 31, 1893, and it is proposed by its friends that it be renewed for twenty-five years more.

The people are divided. "On one side is a band of lottery gamblers grown very rich upon their nefarious business and willing to spend enormously for the perpetuation of their monopoly, and with them is every element of the population that is purchasable or controllable by considerations of a selfish character. Unfortunately, they have also the countenance and support of many honest but misguided men who have convinced themselves that the State of Louisiana is sunk in the depths of poverty, and that she will be justified in licensing gambling on the same principle that the liquor traffic is laden with a tax for Government support.

"On the other side are arranged all who are opposed as a matter of principle to gambling in any shape or under any circumstances, together with a large number not so extreme in their views, yet opposing this gambling institution as destructive of the best and dearest interests of the State."

The present charter of the company, which dates from January 1, 1869, was obtained originally, says Judge McGloin, by means of bribery and corruption. The Supreme Court of the State has indeed pronounced to that effect.

The charter of the lottery company was abrogated in 1879 by the legislature of Louisiana then in session, but the operation of the statute was stayed by the writ of injunction of a United States judge. The constitutional convention which assembled in New Orleans in the same year to prepare a new constitution for submission to the people, out of deference to the original contract entered into by the State and the company, and after making provision for the licensing of rival companies—which, it was thought, would destroy the monopoly feature of the company—ratified the lottery charter with the subjoined proviso that all lotteries in Louisiana should be unlawful after January 1, 1895. This provision regarding lotteries was submitted to the people, along with other provisions recommended by the constitutional assembly, and was adopted. Had it been submitted separately, it would, Judge McGloin is of opinion, have been rejected.

But notwithstanding the constitutional declaration

that after January 1, 1895, all lotteries in Louisiana shall be unlawful, the lottery company is endeavoring by every hook and crook to secure a continuation of its charter for another period of years.

The opponents of the rechartering of the lottery company, says Judge McGloin, rest their opposition upon these grounds: "In the first place, they protest against this attempt to secure a longer term for lottery gamblers in this State as a flagrant violation of the solemn covenant imbedded in the constitution; by reason of which covenant these men are in justice obligated to be satisfied with what they have acquired during one term, and to allow Louisiana now to be, as other States are, free from chartered gambling. Without such a compact the lottery company would never have carried the day upon the floor of the constitutional convention of 1879; and without the intervention of that body the repealing statute of 1879 would have gone into force. They consider that this act of bad faith on the part of the lottery company abundantly justifies the conviction that the true issue is not merely whether this company shall live among us during a quarter of a century longer, but whether Louisiana shall become forever a gambler's State. They feel that as now the lottery is spending its money and using every effort to gain a new charter, so at the expiration of the second term the parties now or then in interest will be still unwilling to surrender the advantage they have; and that with accumulated wealth and increased power and influence it will be theirs to command perpetuation of the license."

Judge McGloin shows from a calculation based upon the face value of tickets issued and the total value of the prizes drawn during twelve months that the company takes 45 per cent. as its share of the lottery deal. He resents the imputation that Louisiana is a beggar State and must tolerate the lottery on account of the revenue it brings into the State treasury.

The strongest objection to the lottery is held to be the one of immediate morals. "How shall the rising generation be induced to condemn and fear this most insidious of temptations when the State holds it constantly before them as the one great benefactor of the commonwealth? How shall our children despise the gambler who is providing for their education, rearing the levees which keep out the floods, and supporting hospitals and asylums for orphans and the insane?" The opponents of the lottery are confident of success; if, however, the anti-lottery cause in Louisiana is lost, the only sure remedy left, Mr. McGloin asserts, is "the passage according to rule of an amendment to the Constitution of the United States, prohibiting the States from establishing lotteries and making it penal under Federal law to conduct a gambling game of this character."

An Account of the Present Contest.

In the second paper Mr. J. C. Wickliffe, one of the founders of the Anti-Lottery League and editor of its organ, the *New Delta*, relates the history of the lottery company. He gives more in detail the facts stated incidentally in Judge McGloin's paper.

It is, however, of the present contest in Louisiana that he, too, treats especially. This had its origin in the announcement by the company's representative, Mr. John A. Morris, in April, 1890, that he would apply to the legislature for an amendment to the constitution granting the company a new charter for the term of twenty-five years, offering to pay for it the sum of \$500,000 per year. When the legislature met, "nearly two-thirds of each house were opposed to the proposition of Morris. The next day after the legislature met Morris raised his offer from \$500,000 to \$1,000,000 a year for the lottery privilege, and then went to work on the legislature. He established regular headquarters in Baton Rouge, the capital, and would send for members whom he desired to get over, using such arguments as were best suited for the accomplishment of his ends. . . . Finally, the lottery company got the requisite number (two-thirds) pledged to its measure in the House, and the bill was introduced. Three times the bill was put upon its passage before it could be accomplished. First one member was taken sick and could not attend; then another was stricken with paralysis as he rose in his seat to vote for the measure; and finally it was passed amid the most violent storm which had ever passed over Baton Rouge, and just as the member who introduced it gave his vote, the State-house was struck by lightning, extinguishing all the electric lights in the building."

The bill was then sent to the Senate, and, after a bitter struggle, received the requisite two-thirds. Governor Francis T. Nicholls, however, returned it without his approval. The House of Representatives passed the bill over the veto, and again sent it to the Senate. This body adopted a resolution that the Governor had no right to veto the bill and returned it to the House, which immediately rescinded its vote and adopted the resolutions of the Senate, and sent the bill to the Secretary of State for promulgation.

After the adjournment of the legislature "it was discovered that all the constitutional requirements had not been complied with—such as entering the proposed amendment in full on the journal of the House and Senate, with the names of the members voting for it. Nor did the journals show that it had been read in full three different days in each house; all of which were required by the constitution of the State." The secretary of the Senate and the clerk of the House altered the journals, to make them show that these formalities had been observed, it is alleged, and destroyed the old pages.

The Secretary of State refused to promulgate the act on the ground that it had not passed as the law required, but it was decided by the Supreme Court

of the State that the Governor had no power to veto a constitutional amendment, and that the officers of the two houses had a right to change the record after the adjournment.

The fight now is for the possession of State offices through the coming election. The lottery and the anti-lottery men each have their candidates. "The anti-lottery men have made a combination with the farmers' union inside of the Democratic party, and have agreed to support for governor, treasurer, and superintendent of public schools men named by the farmer delegates of the Democratic convention. The lottery men have made a combination with the 'city ward boss' elements in New Orleans, and the professional politicians in the country; and so the situation stands to-day."

THE DEMANDS OF THE FARMER.

THERE is a large class of people, and a class more influential than it is large, which may read with profit the careful, dispassionate statement of the farmer grievances which appears in the January *Century* over the signature of Mr. J. R. Dodge. His essay, "The Discontent of the Farmer," presents the subject differentiated according to the main geographical divisions of the United States.

This analysis of the farmer's political demands shows a remarkable variation according to local needs. With the single exception of the dissatisfaction with present railway methods, it can almost be said that there is no universal grievance; and even in that problem it would be difficult to imagine the Eastern farmer agreeing with the California fruit-grower on the subject of the long and the short haul rates.

So far, so bad for the solidarity and success of the grangers' movement. On the other hand, Mr. Dodge's able review will show some phases of the granger ferment in a new and favorable light to many people, who have come to consider the Farmers' Alliance and its tenets a byword for all that is farcical and chimerical. There are few people of our Northern and Eastern cities who can appreciate any serious demand on the part of reasoning persons for a system of Government bonded warehouses to store farm products and a sub-treasury system to loan money on the basis of these products, and on farm lands. But is it not easy to understand such a demand in the face of this state of affairs?

"From time immemorial a large contingent of the class of cotton-growers have been in debt. The land has not generally been mortgaged, but the crop, more valuable, and a far more available security, has been held for the cost of advances and supplies through the growing year. A system of credits, running from New Year's to Christmas and often extending into the next crop year, was in vogue a half century ago, and has been continued to the present day, though the State agents and county correspondents of the United States Department of

Agriculture declare the gradual reduction of this pernicious form of debt, far more oppressive and destructive to enterprise than permanent land mortgage. This indebtedness has carried an enormous interest, disguised in supplies of merchandise, charged at a large advance upon cash prices. With an increasing degree of independence and gradual advance in economic education, there is a strong determination to throw off a burden so unendurable, and hence arises a general demand for more available money at a low rate of interest. The sub-treasury plan of the Alliance is a form of crop mortgage by the Government, at two per cent. instead of ten to twenty, naturally growing out of the prevalent and ancient custom of crop liens, and therefore more profitable even than a Government land mortgage."

This, then, to the cotton-grower is an eminently serious question, this question of two per cent. interest or twenty.

Mr. Dodge sketches in a satisfactory manner the causes of complaint in the East, the jealousy of Western competition in cereals and beef, the dissatisfaction with the methods of distributing the public lands, the "double tax" on mortgage indebtedness, the accusations of favoritism in railway management and the making of freight rates, the unjust disparity between the long and the short haul.

IN THE FAR WEST.

Complaints are neither numerous nor loud on the Pacific slope. Prosperity is so general there, in agricultural circles, that the list of grievances canvassed is short. In California the most prominent disability which many farmers are anxious to remove is excessive cost of transportation.

The fruit-growers look to a possible Nicaragua canal and to competing railways to the West, which will cut down rates. They especially deprecate delays in freight transportation, so fatal to their fruit product.

THE RAPACIOUS MIDDLEMAN.

Among the more general grievances, not the least is the exaction of the middleman. "The farmer is appalled to see the long line of intermediaries who pass his produce from hand to hand over continents and seas, each taking his toll, until little of the ultimate value is left to the grower. They are legion in numbers, in forms of pretended service, with hearts beating in unison for the appropriation of the largest possible share of the values handled. These organizations are manifold; they are associated in trade guilds, societies, exchanges, and boards of trade; they are known individually as commission men, brokers, forwarders, jobbers, retail dealers, hucksters, and pedlars; an army of men who produce nothing and yet aspire to own everything. Their service, so far as it facilitates distribution and exchange, is recognized as legitimate and useful; yet they are too many in number and too greedy in spirit, taking more for their share than the service is worth, and using their advantage

of proximity and opportunity for close business association to depress prices in buying and advance them in selling."

WHAT CONSTITUTES A QUORUM.

REPRESENTATIVES Roger Q. Mills and Thomas B. Reed are given a hearing in the *North American Review* for January on the question of what constitutes a quorum.

Mr. Mills' View.

Having in mind, no doubt, Theodore Stanton's article of last month, in which it was shown that in practically all of the legislative bodies of Europe the quorum is determined by the number of members present, Mr. Mills takes occasion to say, in the opening paragraph of his paper, that the question to be discussed is American and not European. "It arises out of the construction of a specific provision of the Constitution which creates the House and the Speaker, and its decision must be determined by that Constitution and the interpretation it has received from the Speakers who have presided over the House during its existence, and not by the practice of European assemblies or the opinions of European statesmen."

Section 5, Article I., of the Constitution, provides, it is shown, that a majority of each house shall constitute a quorum to do business. This is interpreted to mean that members must not only be present, but must also speak, make motions and vote, or, in a word, must do business before they can constitute a quorum. The Constitution takes no notice of a man, he holds, who is present but abstains from acting. "It is only those who are present, acting and doing business, that it regards. Members present doing nothing imperil no right and do no injury to any one; but members present who attempt to make laws affecting the rights and liberties of the whole people may do indefinite mischief to millions."

He charges Mr. Reed with having, in 1880, taken the same views which he as Speaker opposed.

In reply to the question, What good can be accomplished by compelling the attendance of absentees if numbers present do not constitute the quorum? Mr. Mills says: "The answer is that when all absentees are present there must be a majority on one side or the other of every question. A majority of those present are always ready to act without compulsion, but they are not sufficiently numerous to make the constitutional quorum. Compulsory attendance supplies the requisite number, and that acts of its own volition. If those who are opposing a measure find, when their numbers are full, that they can defeat it by voting against it, they will do so without compulsion; if those who are advocating it find, when the House is full, that they can pass it, they will do so without compulsion and end the struggle. The compulsory attendance, therefore, is to produce the constitutional quorum, and let the advocates of the measure take themselves the whole responsibility

for its passage, instead of compelling those who oppose it to supply the quorum and share with its friends the responsibility for a measure which the minority hold to be fraught with the direst mischief."

Mr. Mills contends that no parliamentary body should ever compel any member to vote or abstain from voting; he is responsible only to his constituents for his acts. Although members by withholding their votes delay legislation, he believes that it is better that this be done than that, as he considers it, the Constitution be impaired.

Mr. Reed's View.

Mr. Reed opens the negative side of the debate with a short dissertation on rights. There are, he asserts, rights and rights—rights which only the supreme law can take away, and then only after compensation, as the right to an estate in fee simple, and rights which may be easily taken away, as the closing of a highway to the public. "During the last Congress there was much talk by the Democratic press and much haranguing on the floor of Congress about the rights of minorities. Most of the talk and about all of the haranguing were based upon the false idea that the rights in question were real estate in fee simple, not to be diverted, instead of public rights of way, to be changed any time the majority deemed it to be for the good of the community." Another source of error was, he further asserts, "the notion entertained that a minority in Congress is always a political minority. Three-quarters of the questions which arise are not political. One-half, at least, of the bad results or disorder and wilfulness on the part of the few against the many were not political. . . . What are called the rights of minorities in deliberative assemblies are like the rights of any individual in a highway, subject at all times to the control of the whole community. Strictly speaking, they are, like the rights in a highway, bestowed not for the benefit of the minority, but solely for the benefit of the whole."

The right of debate, which is regarded as among the most cherished rights of minorities, is held by Mr. Reed to be not a right of minorities as such. Debate is not for the benefit of the minority, nor "to enable the minority to prevent conclusions, but to enable the majority to come to right conclusions."

"Some also of the rights of minorities," he continues, "are supposed to reside in the rules of a deliberative body. These are said to be the charters of the power held by the fewer." But what are rules? he asks. "The Constitution uses the full expression, and says that each house may determine the rules of its proceedings. How does a house proceed? Solely by majorities. Rules, then, are only methods of procedure established not for the benefit of the few, but to enable the whole body to accomplish in an orderly and systematic way its duties and purposes. What can it be but a perversion of words to claim that in rules of procedure are sacred rights

of non-procedure; that a systematic way of doing something gives the right to a systematic power of preventing the very thing the rules were established to accomplish?"

If to the ordinary checks and balances to hasty legislation are added, Mr. Reed concludes, "the divine right of a minority to stop all business, surely this Government, of which we have made rather frequent and obtrusive boasting as being a Government of the people, is only an irresponsible despotism. For despotism was never anything more than the rule of the few over the many."

EX-GOVERNOR HILL ON THE PARDONING POWER.

THE *North American Review* adds this month to its list of contributors the name of Senator David B. Hill, of New York, who writes upon "The Pardoning Power."

His preliminary survey of the subject is clear and concise. "There has been a tendency of late years toward the establishment of a council or board in which should be reposed at least some advisory functions pertaining to pardons. It has been strongly urged that the power is a judicial function, and that its lodgment in the executive or in the Legislature is an anomaly in our institutions. It has also been argued that the power is too important a one to be reposed in a single official, especially a chief executive, who is usually overburdened with administrative duties, and who must find it impossible to devote the necessary time for the proper consideration of the numerous cases which are constantly before him. On the other hand it is said that there ought not to be a division of responsibility in such matters. It is suggested that, while the responsibility is fearful to contemplate, its very magnitude induces scrupulousness and caution. It is contended that a tribunal of four men can better evade, shift and shirk responsibility than can one official, and that the latter is less likely to be moved by extraneous influences than is a council or board. Hamilton, who was versed in the science of government, reached the conclusion that 'one man appears to be a more eligible dispenser of the mercy of the Government than a body of men.' The force of that conclusion is much augmented if it be conceded that the one man is conscientious, independent, and resolute." Mr. Hill's seven years' experience as Governor has convinced him that the pardoning power should be lodged in the chief executive alone.

Clemency, he assumes, should be based upon public considerations. In the exercise of this prerogative the executive "should always act from the highest motives of public policy and regardless of personal consequences."

He lays down six general rules which it may be safe for the executive to follow: 1. The executive should not interfere to correct mere errors of law which may be remedied by an appellate court. 2. He should await the final determination of a criminal case. 3. The findings upon disputed questions

of fact decided by a jury should usually be regarded as conclusive. 4. Newly discovered evidence of the innocence of the prisoner may be accepted, provided relief based upon it cannot be had in court. 5. Cases should not be considered where the term of imprisonment does not exceed a year, except upon the allegation of entire innocence. 6. The prisoner's conduct while in prison must have been good.

THE CRIMINAL COURTS.

FREDERICK SMYTH, Recorder of the city of New York, writes in *Scribner's* for January on the subject of "Crime and the Law."

Mr. Smyth, speaking from the fulness of a considerable experience, gives it as his opinion that the criminal law is administered, on the whole, with very creditable fairness. His enumeration of the safeguards which the law furnishes the person accused of crime do, indeed, seem well calculated to give the individual every reasonable chance, and as far as our criminal theory is concerned, do certainly answer many of the criticisms launched against the present system. Then, as to the application of the law, it is doubtless true, as Mr. Smyth asserts, that sympathy is oft-times misplaced, and that the rascal who snatches a woman's pocket-book may be much less deserving of pity on account of his four years in jail than the innocent woman whose scanty and hard-earned surplus he has attempted to appropriate.

NEEDED REFORMS.

If not absolutely Rhadamanthine, Mr. Smyth thinks our present jury system and general method of criminal procedure exceedingly good, and much better than any alternative before us. However, he suggests that certain details will bear revision.

He would give more discretion to the judge, this to be accomplished by making the minimum punishment for the greater crime more nearly approach the maximum punishment for the lesser. For instance, he points out that "if a man steal \$24 in money he cannot be more severely punished than by a year's imprisonment and a fine; but if he steals \$26 in money, while the circumstances may not be more aggravated than in the other case, he cannot receive less than two years' imprisonment. There is, of course, little or no moral difference between stealing a sum over \$25 or under that amount, and while a distinction founded on the amount stolen may in some cases be fair, yet it would seem that the minimum punishment for the greater crime and the maximum for the lesser one should more nearly approach. There are frequent circumstances in which a crime comes within the technical definition of a robbery or burglary of the first degree, and yet there are circumstances surrounding the case which would make a punishment less than the minimum now provided equitable. This is especially true of first offenders."

REFORMATORIES FOR WOMEN.

We have the strange and not creditable spectacle of a total absence of reforming institutions for the benefit of female offenders, while in the case of men the Elmira Reformatory and other institutions offer various intermediate havens before the "dull obstruction" of state prison or penitentiary is reached. This fact means that while a great hulking man offender may, if extenuating circumstances exist, be sent to the Elmira Reformatory, comfortably housed, fed, educated, be surrounded with every encouraging and de-brutalizing influence, a weak, delicate, and, perhaps, refined woman, must be, if sentenced at all, sent to the penitentiary among the "vilest and most hardened of her sex." Here is a gap which should be filled beyond a peradventure.

WHAT THE SOUTH FOUGHT FOR.

PROF. BASIL L. GILDERSLEEVE, of the Johns Hopkins University, has in the *Atlantic Monthly* a strong and an interesting paper under the title "The Creed of the Old South." Professor Gildersleeve speaks confessedly from an *ex parte* point of view; he is an ex-Confederate speaking to the world which has his subject in perspective; his is a word of explanation from a son of Dixie, unreconstructed, sorrowing, but—eminently reasoning. The paper is largely reminiscent, and it sparkles here and there at unexpected turns with flashes of that wit which always transfigures whatever this writer has to say; which distinguishes him almost as much as his unquestionable Greek.

What Professor Gildersleeve particularly emphasizes is the loyalty—infinity sincere, whether misguided or no—which the Southerner felt to his State. This was the creed of the old South; not slavery, not the "mudsill" theory.

"There is such a thing as fighting for a principle, an idea; but principle and idea must be incarnate, and the principle of States' rights was incarnate in the historical life of the Southern people of the thirteen original States. Virginia, North Carolina, South Carolina, and Georgia were openly and officially on the side of the South. Maryland as a State was bound hand and foot. We counted her as ours, for the Potomac and Chesapeake Bay united as well as divided. Each of these States had a history, an individuality. Every one was something more than a certain aggregate of square miles, wherein dwelt a certain number of uncertain inhabitants, something more than a territory transformed into a State by the magic of political legerdemain; a creature of the central Government and duly loyal to its creator."

Professor Gildersleeve makes out a good case in his further argument that love of the State was not an unnatural phenomenon, has been paralleled in many instances, where the more local division was not nearly so clearly defined as the States of our Union; where no body of traditions and distinct political history had served to individualize as with

them. And he shows how a passionate devotion to one's State might well co-exist with a broader patriotism, which undoubtedly was in Southern hearts.

NO PHYSICIAN TO LOCATE THE COLOR BLINDNESS.

As to the merits of the creed, isolated, there is, as Professor Gildersleeve says, no umpire to adequately decide. Enough that there *was* the creed, absolutely confided in. "All that I can vouch for is the feeling; the only point that I have tried to make is the simple fact that, right or wrong, we were fully persuaded in our own minds, and that there was no lurking suspicion of any moral weakness in our cause. Nothing could be holier than the cause, nothing more imperative than the duty of upholding it. There were those in the South who, when they saw the issue of the war, gave up their faith in God, but not their faith in the cause.

"It is perfectly possible to be fully persuaded in one's own mind without the passionate desire to make converts which animates the born preacher, and any one may be excused from preaching when he recognizes the existence of a mental or moral color-blindness, with which it is not worth while to argue. There is no umpire to decide which of the disputants is color-blind, and the discussion is apt to degenerate into a wearisome reiteration of points which neither party will concede."

WILL A "NEW GENERATION" ARISE?

Professor Gildersleeve gives curious examples of this color-blindness. He contrasts the cases of General Thomas, who clung to the Union, and of General Lee, who clung to Virginia.

"There may," says he, "arise a new generation in Virginia, or even a generation of Virginians, who will learn and confess that Thomas loved Virginia as well as the sons she has preferred to honor, and served her better. But no representative Virginian shares that prophetic vision; the color-blindness, on whichever side it is, has not yielded to treatment during the twenty-five years that have elapsed since the close of the war, and may as well be accepted for an indefinite period.

"That the cause," concludes this notable Southern soldier and American scholar, "we fought for and our brothers died for was the cause of civil liberty, and not the cause of human slavery, is a thesis which we feel ourselves bound to maintain whenever our motives are challenged or misunderstood, if only for our children's sake. But even that will not long be necessary, for the vindications of our principles will be made manifest in the working out of the problems with which the Republic has to grapple. If, however, the effacement of State lines and the complete centralization of the Government shall prove to be the wisdom of the future, the poetry of life will still find its home in the old order, and those who loved their State best will live longest in song and legend—song yet unsung, legend not yet 'crystallized.'"

It is an unwelcome feature of the reviewer's task that the presentation of the *extractum carnis* of such a paper as is before us leaves no opportunity for an attempt to appreciate the literary side, yet more, the rather sad, but very fascinating, personal side of Professor Gildersleeve's essay.

THE POPE AND THE FUTURE OF THE PAPACY.

DR. F. H. GEFFCKEN, who has become a frequent contributor to the *Forum* on European questions, has an article in the January number, entitled "The Pope and the Future of the Papacy."

He holds that the complaints of Leo XIII. of being deprived of the liberty necessary to his office are unfounded. While no longer a sovereign, he is, it is held, treated as a sovereign in important respects. "His person is inviolable. Any offence or attempt against it is to be punished as those committed against the king, nor can any functionary of the state enter his residence without his permission.

The consequence is that the Pope has become more independent and more irresponsible than ever before. He has not to fear any attack on his person, either by revolution or by a foreign power. If a sovereign state offends another Government by action or word the latter is entitled to demand satisfaction, and if it is refused, to declare war. The Pope is free of such reprisals. A state offended by him can only break off its diplomatic relations with the Curia. It cannot make him personally responsible. Having guaranteed his inviolability, Italy cannot allow a foreign Government to proceed against the Pope on Italian soil nor do it herself." The Pope, indeed, can declare laws of Government null and void. With the exception of the civil list stipulated by the law of 1871, Dr. Geffcken asserts, the Pope avails himself of all the privileges which that act confers upon the Papacy.

A NORMAL SOLUTION IMPOSSIBLE.

The anomalous position occupied by the Pope is, for the present at least, without a remedy, Professor Geffcken believes. Rome has changed in the last twenty years, and "many independent interests have sprung up which prevent the re-establishment of the temporal power." And, on the other hand, it is not likely that the Pope will leave Rome. "A new capital of the Catholic Church is not to be improvised; the Papacy is too old a tree to be transplanted; all its historical origins and actual interests are rooted in Roman soil; and the whole Papal bureaucracy would feel exiled in a foreign country."

A normal solution of the Papal question, he concludes, is impossible. "All that is possible, so far as can be foreseen, is to maintain the *modus vivendi* established by the law of guarantees, and to avoid as much as possible any infringement upon it, so that the latent antagonism of the two hostile powers may not become acute."

THE PAPACY AND DEMOCRACY.

BY far the most interesting and remarkable of the articles in the *Revue des Deux Mondes* for December is the justification of the Papal intervention in the social question, of which M Anatole Leroy-Beaulieu published the first part under the title of "The Papacy, Socialism, and Democracy."

THE EVILS OF THE DAY MORAL RATHER THAN SOCIAL.

The history which M. Leroy-Beaulieu apparently proposes to himself to sketch is nothing less than the moral history of contemporary Europe, and the central figure upon which he fixes the eyes of his readers is the head of the Roman Church. Rome typifies for him the religion of Western Europe. What he has to say is that either this religion has a part to play still in the historic drama or it has none. If, as some people think, its part has been played and is now ended, there is nothing more of any interest to be said about it; if, on the contrary, it has yet a share in the evolution of the nations, scarcely any subject of inquiry can be more fruitful than the endeavor to determine what this share may rightly be. For his own part, M. Leroy-Beaulieu makes the clearest announcement of his belief that religion, and religion only, can provide a solution of the difficulties with which modern society is beset. "The social problem is," he declares in unequivocal terms, "before all things a religious and moral problem. It is not only a question of stomachs, it is quite as much, and more perhaps, a spiritual question—a question of the soul. Social reform can only be accomplished by means of moral reform. In this sense Tolstol and the mystics speak the truth. In order to raise the life of the people we must raise the soul of the people. In order to reform society we must reform man—reform the rich, reform the poor, reform the workman and reform the master, and give back to both of them what is at present lacking, equally to each of them a Christian spirit."

RELIGION THE ONLY BASIS OF MORALITY.

M. Leroy-Beaulieu is well aware that he is not alone in the importance which he attributes to moral reform. He quotes from Saint-Simon and Isaac Pereira—as he might have quoted from almost every school of modern reform—to show how men of absolutely opposed religious views share his opinions in this respect. His arguments must be taken frankly on the ground which he has chosen for them, and this ground is that modern morality is inextricably associated with the Gospel of Christ. He does not discuss the truth of revealed religion. He appears, if one may be permitted to read between the lines, to hold rather the philosophic view that it is beside the question. He only maintains that without it the morality of the age must fall to pieces. "Outside Christianity," he says, "there is nothing but the war of classes. . . . Do we seek a specific? I know of no other. God alone can give us back social peace. It belongs to His Christ alone to pronounce our *Pax Vobiscum*."

POLICE IN CASSOCKS.

But he perceives that if the Gospel is to give peace to the world it must be on condition that it acts upon the rich as well as upon the poor. The time is past in which the Church can play, with any profit to itself or others, the part of "police in cassocks" which was assigned to it by the threatened autocracies of the earlier part of the century. A mistaken desire for temporal dominion has led the papacy hitherto to ally itself with the powers that be. The policy of the long pontificate of Pius IX. was dominated by this desire. In pursuit of it the papacy consented to use the Church as an instrument in the hands of political authority. It became, under the influence of Napoleon and of Thiers, a sort of watch-dog for vested interests. Naïvely, simply, without meaning any harm, it was assumed that in playing this part the Church was doing good service to society. So long as the Church directed its efforts toward securing for itself a share in this world's goods it was only natural that it should encourage the illusion.

A PURIFIED PAPACY.

In relinquishing the dream of temporal power the papacy has become again the spiritual power which it was of old. Leo XIII. looks round upon a scene of which the principal features are altered more by the inward than by the outward change in the attitude and position of the Holy See. The concern of the Church henceforth is not with the political, but with the moral history of its day. The successor of St. Peter looks no longer through narrow vistas of thrones and dynasties upon the maintenance of which his own depends. A wider prospect falls beneath his eyes. On every side he sees the opposing forces of the great social question arrayed for battle against each other. An international war of poor and rich is on the eve of breaking out. He has nothing material to lose or gain in the event. He sees in the whole a great moral problem, of which he believes himself to hold the solution. It is not surprising, then—on the contrary, it is in keeping with all the best traditions of the supreme guardian of virtue upon earth—that he should step down into the arena and insist upon his right to point out the path of peace. This and this only is, in M. Leroy-Beaulieu's opinion, what Leo XIII. has done in issuing the encyclical *Rerum Novarum*. It is as a moral instruction, and not as a lesson in political economy, that it must be accepted by the faithful.

DEMOCRACY WITHOUT SOCIALISM.

M. Leroy-Beaulieu does not admit that this continuity of the policy of the Holy See has been broken by the espousal of the democratic cause. What Leo XIII. has done is a direct continuation of the policy which has always guided the acts of the sovereign pontiffs. The application of it only has changed. Rome has always sought to ally herself with the great powers. Hitherto they have been the political powers. Henceforth, if she is to maintain her

moral supremacy, they will necessarily be the moral powers. Among these Leo XIII. and his advisers have perceived that democracy is every day coming to the foremost rank. "Come unto me, all ye that labor and are heavy laden," is the legitimate cry of the Church. In uttering it and making himself, as he has done, the pope of the democracy, Leo XIII. has shown himself to possess, as his predecessors have done before him, a full share of the wisdom of the serpent, while at the same time, in protesting against the appetites of socialism, he maintains the harmlessness of the dove. The triumph of democracy without socialism is the ideal which he has set before the orthodox. Henceforth, every good Catholic must be a democrat, but he is distinctly forbidden to call himself a socialist. The historic developments of this ideal, the manner in which it has been, as it were, borne in from the circumference to the centre of the Church, the part which has been played in the gradual evolution of the Holy See by the great ecclesiastics of Germany, England, Ireland, and America, and, above all, the intimate harmony of the ideal with the Christian traditions, are demonstrated in a masterly manner in this article. How to give practical form to the ideal is reserved for the next.

FRENCH NEO-CHRISTIANITY.

"IT is a considerable sign in France when ridicule changes its object and passes from one camp to the other," says the Vicomte de Vogüé in the remarkable article entitled "The Neo-Christian Movement in France," in the January *Harper's*.

The writer traces with an admirable pen the course of literary—i.e., Voltairian—scepticism of the first half of the century, the scientific scepticism which has accompanied or supplanted it since 1840, the amalgamation of the two into the official unbelief for which the French Government has stood during the last decade, and the reaction, which is even now upon us. Not superstitious, peasant France, which is just being paganized by the teaching of the last century, but the students, the young doctors, lawyers, literary men, the scions of France, her hope and strength—these have revolted from the dry substitute that scientific atheism makes for a religion of ideals.

"In the years that have elapsed since 1880 the religious sentiment seemed to have received a mortal stroke. Outside of the group of militant Catholics—and they were in a very small minority in the professions, wherein is formed the thought that directs the public mind—everything seemed to have conspired against this sentiment—the official action of the legal power, the old Voltairianism of the middle classes, the scientific disdain of the studious, the coarse naturalism of the literary men. We might well have supposed that the generation which was submitted to the decisive test would be definitely emancipated from all religious preoccupation. It is precisely the contrary which has come to pass."

For the generation that has grown up in the disheartening atmosphere of the twenty years after 1870 has tried the religion of scientific criticism and has found it wanting. This brood of *fin de siècle* thinkers have asked for bread, and stones have been proffered them. "There happened what always happened at all epochs of great expansion of knowledge: at the first moment this irradiation of light seemed to brighten the whole horizon, and man believes himself to be freed forever from the gloom wherein he was feeling his way darkly; but soon the impatient spirits spring further forward, beyond the luminous zone, the magnified horizon retires before their eyes, and the gloom grows there once more, thicker than ever. Above all, it was clear from too evident social symptoms that if science can satisfy some very distinguished minds it can do nothing to moralize and discipline societies; criminal statistics loudly proclaim this inefficacy."

There was no creed waiting to receive the mantle of scientific dogmatism; the result has been nihilism, pessimism, introspective self-torture, a wracking analysis of life, Schopenhauer, Taine, Tolstói. "Rationalists, sceptics, atheists, the minds that are most emancipated from religious beliefs, return by a different route to the state of thought of an Indian yogui, of an Egyptian anchorite of the second century, or of a scholastic monk of the eleventh century, with the only difference that they do not make the demon intervene. They denounce, in the same terms as of old, the pitfalls of nature, of the flesh, and of life."

The most important result of this strange ferment is the new sympathy with the Christian faith. Voltaire and St. Thomas Aquinas have reversed places in the sarcastic flights of the Frenchmen. A serious, a reverent, indeed, a passionate desire to extract whatever is true from the body of Christian tenets has come upon those who, a few years ago, had nothing but scathing irony for anything connected with the religion of the West.

THE LITERARY REACTION.

"In literature, these new-comers declare themselves disgusted with naturalism and scandalized by dilettanteism. They require their writers to have seriousness and moral inspiration. They have a marked taste for what is nowadays called 'symbolism,' that is to say, a form of art which, though painting reality, is constantly bringing reality once more into communication with the mystery of the universe. And as the models of this kind have been given by the mystic authors of the great epochs of faith, we see unbelieving men of letters who read with delight and praise above all things the Imitation of Christ and the writings of St. Francis of Assisi and St. François de Sales."

SYMPTOMS OF THE NEO-CHRISTIANITY.

Proofs which cannot be gainsaid are patent in the writings of M. Rod, the author of "Moral Ideas of the Present Time," of M. Pouilhan in his "New Mysticism," above all of M. Lasserre, the young

student-author of "The Christian Crisis," and many others, from whom the Vicomte Vogüé gives striking and significant quotations. People do not see this movement in the flash and glitter of the Boulevard. "But if they would take the trouble to live with the professors and students, to read serious publications, to follow the lectures of the Sorbonne, and sit on the benches of the schools of law and of medicine, they would at once discern the silent labor that is going on within the brain of the nation, in the intellectual centre whence the influences of the future will start."

"THE SOUL OF THE FORESTS AND THE MISTS."

What is the historical significance of this unexpected groping after the eternal mystery? According to the Vicomte de Vogüé, it is the Celtic as opposed to the Latin element in the Frenchman.

"In the new generations we notice the reappearance of one of the essential elements of the French race, namely, the collective and fraternal soul—democracy, as it is called nowadays—of the old Celtic and Gaulish stock, the soul of the forests and the mists, early oppressed by the hard Roman discipline, by the limiting and hierarchic spirit of these Latins, who came from a country of rocks and clear skies. . . . This soul is once more cropping out. Everything announces the rising of the old sap."

DR. BRIGGS ON THEOLOGICAL EDUCATION.

"THEOLOGICAL Education and Its Needs" is the subject of a learned paper by the Rev. Dr. C. A. Briggs in the January *Forum*. He first traces the development in theological education in America through three stages: as a part of the college, as an independent professional school, and as an independent school in friendly relations with the university, and then proceeds to point out some of the advantages and disadvantages that have sprung out of theological seminaries. Theology has suffered in this country, he asserts, from having been confined to separate schools. "Theology has shut herself off from her sister sciences in America during the present century, and has paid the penalty in well-merited neglect by the learned men of other departments of knowledge. Theology is the queen of the sciences, but she can reign only in the university. She dethrones herself when she retires by herself into the theological school." Training in theological schools has, he admits, the advantage of giving the ministry a higher professional education, but it does this at the expense of a broader education.

The isolation of theology has also the disadvantage, it is still further pointed out, of excluding from theological training men of other pursuits in life. "Theological education should be free, open to any man or woman who has sufficient elementary training to pursue these studies. The Church at the present time needs laymen who are trained in theology. It is not necessary that these should undergo

the entire course of training that ministers undergo, but it should be open to those properly qualified, so that they may pursue those studies that seem to them important for their work in life. The new departure of Union Theological Seminary, in New York, in opening its studies to graduate students of Columbia College and the University of New York, makes it possible for lawyers, physicians, and teachers, and others who desire theological training, to secure it in an institution already established where there are many courses of studies suitable for the purpose."

Dr. Briggs believes that theology is for the people as well as for the ministry, and urges the extension of instruction in this science to the public through lecture courses similar to the Chautauqua and University Extension courses.

A PLEA FOR A BROAD CHURCH PROPAGANDA.

M^R. THOMAS COLLINS SNOW in the *Contemporary Review* for January, in a paper entitled "Liberal Theology in the Church of England," pleads that the time has come when the Broad Church Party should seek a distinct recognition of themselves as a legitimate party, and further increase the number.

"To accomplish these objects we ought to possess certain definite institutions, of which the three following are indispensable:

"(1) A society, something like the English Church Union, or the Church Association, or the Evangelical Alliance (except that this last is undenominational), consisting of persons acknowledging themselves as Latitudinarian members of the Church of England, and organized for the purpose of advancing our doctrines generally, and especially of defending all Latitudinarian holders of offices whose positions are endangered on doctrinal grounds.

"(2) Institutions for education, including the spread of literature, the training of candidates for holy orders, the religious instruction of other students, and the advancement of theological learning.

"(3) Missions to the heathen, preferably by arrangement with the older missionary societies to accept Latitudinarian missionaries supported by us; but failing this, by means of a new missionary society, avoiding collision with the older societies as they avoid collisions with each other, and working with them so far as they will let us; missions also to the degraded and destitute parts of the English population, conducted in the same way, by alliance with the parochial clergy, and existing agencies where they will accept us, by separate agencies where they will not, but always distinctly teaching our principles."

In explaining how he would work out his scheme, he makes the following suggestions:

"On one important point we might educate by object-lessons the equality of the Christian churches. In fact, by concerted action, it might not only be taught but accomplished—'jumped,' as

the phrase is. Remember Stanley's discovery that the law does not forbid Nonconformist ministers to preach in churches. It may not be good law, but it is good enough to fight with. Let our society appoint a Conciliation Sunday. On that day let every beneficed clergyman who belongs to us invite a Nonconformist minister to preach in his church, and every non-beneficed clergyman officiate in a Nonconformist chapel (and administer the Communion according to the forms there in use, if the rules of the denomination allow him); then let the bishops do their worst. Let us take it before all the possible courts, and if the courts decide against us let us use the invincible weapon of the Ritualists: let us go to prison for 'contempt.' After half a dozen imprisonments the bishops would desist for very shame, as they have done with the Ritualists. When the next Conciliation Sunday came round it would be taken as a matter of course."

THE ENGLISH CLERGY IN POLITICS.

THE *Review of the Churches* (London) makes "The Place of the Clergy in Politics" the subject of a symposium in its December number. Canon Barker, Canon Wilberforce, Rev. W. Tuckwell, Rev. J. Guinness Rogers, and Rev. F. W. Macdonald discuss the subject from the clerical point of view. They are all practically agreed in thinking that the parson has a duty as a citizen, with the exception of Mr. Macdonald, who thinks that, on the whole, the parson is better out of politics. Mr. Macdonald thinks that the men are very few who will not do more harm than good in leaving the quiet paths of ministerial duty to take part in political life. Canon Wilberforce replies thus to the four questions put by the *Review of the Churches*:

1. Inasmuch as "politics" are the morals of the nation, I consider that the oft-repeated aphorism that the accredited ministers of religion overstep their functions when they actively participate in the political struggles of the time is both shallow and mischievous. If the clergy of all denominations abstain from influencing the political life of the nation the mainsprings of national progress are likely to become unspirited.

2. The extent to which their influence should be exerted will depend entirely upon circumstances, and should be in the support of principles without regard to parties.

I consider that the sacred ministry, so far from emancipating an intelligent Englishman from participating in the responsibilities of political life, accentuates his obligations as a citizen of heaven to raise his voice against state-permitted vices, which tend to undermine the stability of the commonwealth; and though he may lose popularity among lukewarm temporizers who would prefer to hear in their pulpits echoes of their own opinions, his ministry unquestionably gains in real power if he has the courage solemnly to proclaim, even in the midst of the excitement of a contested election,

the responsibility before God of the exercise of the franchise in connection with such blots upon Christian civilization as the Indian opium revenue, the demoralizing bane of the liquor traffic, the inadequate protection of the purity of women, and the oppression of weaker people, without courting the favor or shrinking from the displeasure of any political party, however powerful.

3. It is not easy to define what has and what has not been a blessing in the past life of the nation, inasmuch as the eternal purpose works behind all the multitudinous activities of national life, and in that eternal purpose all things work together for ultimate good.

4. I see no necessity for the differentiation suggested. The presence of Bishops in the House of Lords, and their complete freedom to debate and vote upon every question affecting the welfare of the nation, is a sufficient indication that the abstention of her ordained ministry from the political issues of the day is not the theory of the Church of England.

THE DOMESTIC AND SOCIAL POSITION OF WOMEN IN CHINA.

IN the *Deutsche Rundschau* for December Prof. C. Arendt gives much interesting information concerning the position of women in China. His pictures of the domestic and social life of Chinese women are the result of personal observation in the country, supplemented by the study of Chinese literature; but, it must be understood, it is of North China in particular that he writes, and he goes into great detail in describing the marriage customs.

Woman's lot in China cannot be called an enviable one. As soon as she makes her appearance in the world she is received with less joy than if she had been a son: yet the affection of the Chinese for their children is, on the whole, one of their favorable characteristics, and the little daughter does not come to much harm during the first few years of her life. Till she is about twelve she has much the same freedom as her brother, though she must, at the same time, undergo some training in the duties of housekeeping and in fine needlework.

Her mental training is, however, greatly neglected. If we follow the Chinese girl further on her way through life we see her in sad and friendless circumstances. At the age of twelve she is banished from society, to become, as the Chinese put it, "the young girl who sits in the house," and to look forward to the day when she will be given to a husband whom she in all probability has never before seen.

The marriage customs and ceremonies are very curious. When the married pair first enter their own apartments the bridegroom removes with his own hand the red silk veil in which the bride has been enveloped, and he sees his wife's face for the first time. They salute each other ceremoniously before they sit down. The other women present

then invite the young pair to partake of food. And what is the lot of the wife after she takes up her abode in her new home? She must obey both her husband and her mother-in-law; she may not come into contact with men or the outside world; she may not go to public amusements or to the theatre, and she cannot read. She has to sit alone in her room while her husband entertains his guests, but she may receive her lady friends and return their visits. In a third chapter Professor Arendt gives us a more pleasing picture of the Chinese woman in the capacity of mother.

WHAT TO DO FOR THE BRITISH LABORER.

IN the *Nineteenth Century* Lord Thring writes, as is his wont, intelligently and lucidly as to what is necessary to be done in order to settle the English land question. His own summary of his paper is to be found in the following paragraph, which should be committed to heart by parliamentary candidates in every rural constituency at the coming election:

"Comparatively small amendments of the statute-book would remove the legal obstacles in the way of a complete scheme of improvement. Arouse the revenue authorities and the board of agriculture, and you have brought into the market from time to time parcels of land of a size eminently adapted to the wants of the laborer. Moreover, they will not be huddled together in large, unmanageable lumps, but distributed in small holdings throughout the rural parishes. Create district registers of title by making every county council a register office for titles and a sale office of land, and you have the machinery for selling the land. Make the post-office an advertising instrument, and their officers collectors of the instalments of purchase-money, and there arises a complete organization for bringing home to the peasant a knowledge of the land he can buy, and a perception of the easy mode in which he can acquire that land, pay the purchase-money, and deal with it cheaply.

"Create village councils, and you invest the peasant with a status which will give him an interest in his village, and a position which he will not readily exchange for that of a town resident. It is not, however, the interest of the well-to-do laborer which is alone to be considered. Dives and Lazarus may well both claim sympathy. Make it the duty of the parish in the first instance, and of the county council as a secondary authority, to assert the right of the public to the footpaths and the roadside wastes, and the blessing of the artist, the stranger, and the ploughman shall rest on the head of the government who cares for such things, small in themselves, but large in their effects."

From a Farmer's Point of View.

Mr. W. E. Bear, who follows Lord Thring, discusses the proposals of both political parties with considerable severity and impartiality. He maintains that the less power the parish council has in the taking and letting of land the better it will be. The

county council should be the supreme local authority, with either district councils or parish councils acting under it and sending delegates to it, but there should not be both parish and district councils.

Mr. Bear is in favor of district councils. He thinks it would be highly dangerous to the peace and welfare of the rural community to commit any considerable powers to the parish councils. Mr. Bear thinks that the worst of foreign competition is now over, and that an era of moderate prosperity for agriculture is now beginning. Nothing would more rapidly increase the demand for labor than a real and effective Tenant Right Act, giving security for the capital of farmers invested in their homes.

Mrs. Batson, writing on "Hodge at Home," pleads for two things, which are not often coupled together: first, that the laborer should be deprived of his beer, and, secondly, that he should be encouraged to marry as soon as possible. Twenty-three is better than twenty-five, but twenty is better than either.

LABOR TROUBLES IN NEW ZEALAND.

IN the *Economic Journal* (British) for December Mr. Charlewood gives a very interesting account of the way in which the strike in New Zealand, which grew out of the Australian strike against the shipping companies, was defeated:

"Before the strike broke out here the price of produce at Sydney was rapidly advancing to famine rates, and naturally our farmers were anxious to reap the benefits. The strikers, therefore, at once had the farmers arrayed against them, and it was mainly owing to their assistance that the Union Company won such a complete victory.

"Immediately after the Seamen's Union called out their men from the Union Company's steamers, the wharf laborers went out, and the whole work of the port was carried on by volunteers and free laborers. For a week the scene in port was a novel one. Men of independent means, members of athletic clubs, bank clerks, schoolmasters, etc., were to be seen loading and unloading ballast, coal, and general cargo, shunting trucks on the wharves—in fact, carrying on the whole work of the port. It was astonishing how soon they adapted themselves to their new work; for the first two days there was naturally considerable confusion, but after that the work was carried on in the most orderly manner."

Curiously enough, the unionist strikers had no objection to the volunteers, and did not treat them with the same severity that they showed to the non-union workmen. The strike, however, was utterly defeated; and although the labor candidates carried all before them at the polls the leaders of the strike were not among those who were returned to Parliament.

IN the *Preussische Lehrbücher* of December there is a very instructive article on Japan, written *à propos* of Karl Rathgen's new book, "Japan's Political Economy and State Housekeeping." Such

a spectacle as that of an Asiatic people suddenly throwing off its ancient customs like an old dress, while several European states still carefully preserve their old and antiquated forms of government, has never before been witnessed.

LESSONS FOR A YOUNG MAN'S LIFE.

IN the *Young Man* for January Prof. John Stuart Blackie publishes an interesting article on reminiscences of his youth. Like a lady's letter, the most important part of it is in the postscript, in which he sets down a few of the rules of conduct which have guided him through life, and which he has no doubt may have contributed largely to any praiseworthy work that he has been able, in the course of a long life, to achieve.

"I. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be in making a good use of the opportunities given you.

"II. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at the best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

"III. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. 'My Father worketh hitherto, and I work.' Let that text be enough.

"IV. Never forget St. Paul's sentence, 'Love is the fulfilling of the law.' This is the steam of the social machine.

"V. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

"VI. Do one thing well. 'Be a whole man,' as Chancellor Thurlow said. 'To one thing at one time.' Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.

"VII. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing you do not mean to use.

"VIII. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it; and applause will come to you unsought from those who know what to applaud; but the applause of fools is to be shunned.

"IX. Above all things avoid fault-finding and a habit of criticism. Let your rule in reference to your social sentiments be simply this. pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the divine symphony of the universe."

THE FOLLY OF NUMBERS.

How Are Nations to be Fed in Time of War?

LE SPECTATEUR MILITAIRE, alluding to the speeches made on November 5 in the French Chamber of Deputies by Le Vicomte de Montfort and M. Raiberti, takes the former to task for speaking somewhat contemptuously of the "folly of numbers," which, having swept over the whole face of Europe, makes it necessary for France to recognize numbers as a factor of primary importance in face of the armaments of her neighbors. *Le Spectateur Militaire* considers that what M. de Montfort characterizes as the "folly of numbers" should really be looked upon as a sentiment of precaution; and that any government which failed to impose on all its citizens without distinction the obligation of military service would lamentably neglect the responsibility which rests upon it, to take, as far as possible, all needful measures for guaranteeing the country against defeat and possible annihilation. The real folly is not in organizing the military forces of the country, but in overlooking the fact that even in time of war the country must live.

The women, children, and the aged, all those, in fact, who do not march against the enemy, have needs which must be satisfied in order to insure their existence. Who, then, is to supply their imperative needs when the whole of the youth, and even those of mature years, are under arms and engaged with the enemy? This, surely, is a grave and difficult problem, to which no one appears hitherto to have paid attention before M. Raiberti raised the question in the sitting of November 5 by asking: "What is to become, when the nation has set out, of the country left behind? . . . The war will support those who go; but who will support those who do not go? The men over forty-five years of age will remain by their own firesides; but how many are they? . . . They number 3,015,000 men between the ages of forty-five and sixty. But how are these 3,015,000, who no longer possess the strength and endurance of youth, to carry out simultaneously their own work and the work of the four million absentees? How are these three million men to feed the remaining thirty-five or thirty-six millions?"

Surely, the true folly of numbers lies in the exaggeration of the obligation to military service prescribed by the law of 1889, which extended this obligation up to the age of forty-five years. The law of 1872, which was gravely imperfect in many respects, was yet wise enough not to impose this obligation on French citizens over forty years of age. Now, it seems extremely probable that the concurrence of all between forty and forty-five will be indispensable to insure, with those still older, the existence of that portion of the nation which remains in the country after the departure of the army; and it is not even absolutely certain that the war will be able to support the army. Under somewhat similar circumstances the National Convention

found it necessary to organize special companies to sow, reap, and thrash out the harvest. As M. Raiberti truly says: "It is not enough to mass the troops on the frontier; they leave the country behind them, and it is necessary to keep it from starving." It seems, therefore, very questionable whether it would not have been wiser to exempt from military service all French citizens between forty and forty-five years of age, and to organize them as regiments of workmen and not as soldiers. In any case, the question raised by M. Raiberti is a serious one, and one which requires long and careful consideration.

THE WAR QUESTION.

IN the politics of the day and in public opinion the question of war is judged rather by the utterances of certain statesmen than by the military position of the moment. But the latter is of considerable importance in the event of a declaration of war. The editor of the *Deutsche Revue* has, therefore, applied to General von Leszczyński, a prominent man in the German army, for his views on the matter, and his reply appears in the *Revue* for January. The general describes the present military strength and weakness of the German army, and seeks to still the universal war panic by killing the illusions and hopes of adventurous politicians and disturbers of the peace.

His comparisons of the German with the French and Russian armies are very interesting. In Germany the underlying principle of all military training is dealing with the individual. No pains is spared to teach each soldier discipline and skill in the use of his weapons, and what he learns he does not forget easily. The main object of the training of a leader is to teach him to be independent, and herein lies the secret of that fresh initiative which has distinguished all the battles of the last wars. France and Russia are only now beginning manœuvres and exercises which have been in use in Germany for the last fifty years at least, and then they are planned out in advance down to the very minutest details—with very different results, of course. Another secret of Germany's strength lies in her corps of officers, "the first in the world;" and the last, but not least, important factor is the confidence in each other of the nation and the army.

Russia is not likely to go to war if she can help it. In the first place, new arms are being introduced into the army; and how could a force two millions strong be fed in an enemy's country? So far as arms are concerned France and Germany may be said to be equal, but in Germany loyalty is a stronger force with the soldiers. They serve the emperor. The German officers have been trained in active service on the field. In France this is not so. In times of peace the discipline in the French army is extremely severe, but on the field, where hundreds of thousands are brought together, strict discipline does not avail much. Their training, the

good example of superiors, and loyalty are the factors which should be brought into play. With regard to the alliances, the main point, the general says, is England's decision; but he has too much confidence in the German nation to fear that Germany could not get on without England.

A RUSSIAN GENERAL ON THE SMALL-BORE RIFLE AND THE CALIBRE OF FIELD ARTILLERY.

GENERAL DRAGOMIROV, in a recent contribution to the Russian *Beresovskys Rasvied-tschik*, gives expression to some important views in connection with small-bore magazine rifles and the calibre of field guns. The aim of weapons in war is, in the first place, to damage individuals, and in the second to deal destruction to animate and inanimate masses. The first of these objects is assigned to the rifle, and is admirably fulfilled by the modern small-bore with its high velocity and low trajectory. To fit this weapon, however, with a magazine, leads only to useless complications and sacrifices accuracy for the questionable advantage of rapidity of fire: that is to say, a factor of the first importance is placed in the background by one of only secondary value.

What is really wanted is many hits and not many shots. In battle what is of consequence is not the acoustic effects, or the music of the bullets, but their effectiveness. The magazine is not only complicated in itself, but it is liable to get out of order, while its use at the same time greatly increases the probabilities of waste and loss of ammunition. During peace manœuvres it has repeatedly been found that soldiers continue firing without noticing that the magazine is empty, and this heedlessness is much more likely to be increased than diminished in the heat and excitement of the battle-field. With many people the principle of the small-bore rifle is indissolubly associated with that of the magazine; whereas in reality there is nothing in common between them. A small-bore rifle can not only exist without a magazine attached to it, but as a fighting weapon it has a higher value without one.

The desideratum which is sought to be attained in a rifle of being able to hit a single point is no longer the same when the merits of a field gun are being weighed; since with the latter the effectiveness of the gun depends principally on the multiplication of hits brought about by the explosion of the shell it fires. Hence with guns the desideratum is sought to be attained not by smallness of calibre, as in the rifle, but by giving the gun as large a calibre as possible, subject only to the vital necessity for keeping the gun within such reasonable limits as to weight as will allow of its being manœuvred over every description of ground by its team of six horses. The problem to be solved resolves itself, therefore, into the question of what is the largest calibre that can be given to a gun which is to be manœuvred under all conditions of service by a team of six horses, which long experience has proved to be

the best number that can be utilized for the purpose.

Up to 1885 the largest calibre field gun in the Russian service efficiently was the 4.2-inch, but as it is considerably surpassed in mobility and precision by the 3.42-inch gun, which, moreover, is but little inferior to it as regards power of shell fire, it is questionable whether any sufficient advantage is to be gained in employing two different calibres. In 1885, however, General Engelhardt, of the Russian artillery, showed that it was possible to design a 6-inch field mortar firing a shell of 70 1-2 pounds, with a bursting charge of 12 1-2 pounds, and, further, that this mortar could be mounted on a two-wheeled carriage and be manœuvred with almost the same facility as an ordinary field gun. Since then the idea has been thoroughly tested during the manœuvres of the Russian army, and the great superiority of shell fire possessed by the new weapon has been so clearly demonstrated that at the present moment there are already eighteen field mortar batteries in the service. We now find, therefore, three classes of field guns actually in use in the Russian army, viz.: The 6-inch mortar, which gives great vertical effect of shell fire and fairly good direct fire; the 3.42-inch gun, with intense direct fire; and the 4.2-inch gun, which combines to some extent the explosive action of the first named with the accuracy of the second.

The most important factor in determining the best calibre for field guns is general suitability. It is not enough to say a gun of such and such a calibre will be admirably suited for such and such a purpose, for no general can fully calculate in advance all the contingencies under which he will have to operate in a campaign. The most suitable gun is, therefore, that gun which, while it fulfils certain ballistic essentials, is capable of being used under all possible circumstances. If this is conceded, then, to adopt guns of varying calibres and systems must necessarily be a retrograde proceeding in army organization; and those who plead for the introduction of any special type of gun for field purposes on the ground that under certain circumstances it will be of the greatest utility, simply forget that in reality they are arguing against its adoption, seeing that a field gun is not wanted to meet exceptional conditions, but for use under all contingencies.

In fixing the calibre, General Dragomirov considers that the best limits for field guns are the 6-inch mortar and the 3.42-inch field gun, both of which are now in use in the Russian service, and that the medium, or 4.2-inch, gun is clearly destined, sooner or later, to disappear. For the rifle, he considers 8 mm. (.315 inch) as the most suitable bore, partly because it is useless to kill a man with a large bullet if a small one will do, and partly because any further diminution in the bore would raise the cost of manufacture, increase the difficulty of manipulating the weapon, especially in cleaning it, and inordinately lengthen the cartridge. As regards machine guns, General Dragomirov admits that they would be wonderful weapons if it were necessary to kill a man several

times before disposing of him. As, however, once is sufficient, he fails to see how any arrangement for scattering the bullets at the rate of 600 a minute can be made to work satisfactorily. Moreover, he asks, who would be such a fool as to expose masses to the fire of machine guns? At the same time, he allows that they have their uses in positions where there is no room to place sufficient men to give the amount of rifle fire required. For the flanks of defensive works and with small bodies of men who have to contend against badly-armed hordes machine guns may prove useful, but they are not required in European battle-fields, where there is seldom likely to be either want of room or want of men.

THE CAPE FROM A FRENCH POINT OF VIEW.

THE English theory of colonial self-government is so repugnant to French traditions of administration that it is not surprising to find a French historian of the Cape prophesying all manner of evil things concerning it. The anonymous author of an article which appears in the *Revue des Deux Mondes* under the title of "An Autonomous Colony" regards it evidently in the light of a bogie with which to scare Algeria. After drawing a parallel between the two communities, he prefaces his study of the institutions of the Cape by the following paragraph, which may fairly be accepted as indicating the bias of his mind:

SELF-GOVERNMENT AS A FRENCHMAN SEES IT.

"If to abandon, under the pretext of emancipation, and not to carry this abandonment to its logical completion; if to withdraw, in one fell swoop, both military protection and financial support, to leave only a flag flying half-mast high, to compromise prestige by economy and the independence of others by the permission to perish if they please; if to inspire a third party with the very natural idea of gathering from the ruins of this prestige and the materials of this independence what some do not care to defend and others are not able to achieve—if this is the English colonial policy, and we believe it to be so, then it is a policy which would suit no Algerian." Nor, the reader may well add, would it suit any other sane inhabitant of any community in the world. But let the last fifty years of the colonial policy of England, which turns on the point of self-government, be compared with the colonial policy of France for a corresponding period, and between the two not an Algerian could waver in his choice. It may be that the art of self-government is an essentially Anglo-Saxon faculty, and that the same liberties would be less successfully exercised by men of another race. There can be little doubt in the mind of any Englishman acquainted with the facts that the prosperity of our greatest colonies dates from their acquisition of the rights of responsible government.

THE SOUTH AFRICAN CHESS-BOARD.

Apart, however, from the prejudice—if South African history can be considered apart from the

essential condition of its existence—the account of the actual position in South Africa which is given by the writer of the article is graphic and interesting. He compares the whole of South Africa to a chess-board, on which the opposing kings, represented by England and Germany, stand stately and almost motionless while the action of the game is carried on by their respective queens. These queens, it need hardly be said, are on their own squares, in Pretoria and Capetown. They move and move rapidly across the whole breadth and length of the board. But the play is somewhat complicated by the fact that the queens do not act wholly and simply in the interests of their kings. The open game is doubled by a secret one, and the name of the second game is Afrikanerism. If the Transvaal and the Cape could come to terms Germany and England would both be left in the lurch, and an Afrikaner nation would be formed.

THE OBJECTS OF AFRIKANERISM.

A description follows of the rise of the Afrikaner party and the formation of the Bond. The principal object of the policy of the Bond is described as being the unity of South Africa. In order to attain it the antagonism between the Dutch and English races must be, as far as possible, removed. Community of interests must be encouraged in politics, commerce, industry, agriculture, and all the other pursuits which influence the life of nations. Mutual respect and tolerance in matters of religion, law, and education must be developed. And the amalgamation of the European races would be ineffectual unless it were accompanied by full responsibility for the affairs of the native races, which so largely outnumber the European population. Hence the further cry of Afrikanerism, "South Africa for the South Africans." There must be no interference from without in native affairs.

THE QUESTION OF THE FLAG.

Under what flag, then, is United South Africa to take its place among the nations? The work of union as yet is far from accomplished. It is only the second game of the queens upon the chess-board. Afrikanerism accepted as a policy in Capetown is disdainfully rejected still in Pretoria. Are the republics to unite with British colonies, of which at present only one enjoys the even partial independence of self-government? Are they to find a place for their free institutions in the heterogeneous medley of chartered company's territories, protectorates, crown colonies, and responsible government? It is impossible. Somehow the various governments must be assimilated. Either the republics must renounce their independence and federate with the rest of South Africa on some such model as the Dominion of Canada, or the English colonies must become independent states like the republics. But the old kings stand still upon the board. The nation that is to be must look on one or other of them for the protection of its coasts. To which of them? is

the question of the future. The game is in progress. The writer of the article has apparently his own opinion of the manner in which checkmate will be achieved, but he reserves the development of his forecast for another chapter.

THE ENGLISH IN BURMAH.

THE interest in England and the sympathy with what is best in English institutions and in English points of view which has characterized the *Revue des Deux Mondes* of late, and is understood to be the reflection of a new and serious current of French politics, is well marked in the number for December. An article upon "Self-Government at the Cape," which is fully noticed elsewhere, condemns the English method of dealing with her large colonies, but is, nevertheless, indicative of the care and attention which it is thought worth while to bestow upon the study of colonial history. Another study of English colonial methods, by M. Joseph Chailly Bert, is conceived in a strain of warmer approval and admiration.

M. Bert openly prefaces his narrative of English dealings with further India with the statement that he thinks France has much to learn from the example of her great neighbor. While he is far from praising indiscriminately, he devotes himself to a careful study of what the conduct of the English has been in their new possession, and how, in the middle of difficulties and in the face of needs which are almost the same (as those of French Indo-China), they have known how, not exactly to complete—for too short a time has yet gone by—but to prepare the pacification, the administrative organization, and the economic development of the country. To follow him through the whole article, which is only the first of a series, would be to narrate the already well-known history of the conquest of Burmah. Among the points which he selects specially for commendation, it is enough to notice one or two of the most important.

First, perhaps, of them all, it is worthy of notice that he praises warmly the very principle of trust in the governing capacity of the great colonies and dependencies which his companion writer upon the Cape takes occasion to ridicule and condemn. M. Bert understands better the principle of mutual respect which underlies this trust, and he attributes a large part of English success in Burmah to the fact that it has been administered throughout as a province not of England, but of India. "And India was close at hand, rich in resources, in troops, and in officials. At its head was a council possessed of extensive powers—powers which, thanks to the liberal spirit of the Secretary of State for India, in London are always increasing; and finally, as president of this council, holding the position of Governor-General and Viceroy, there was a man of great breadth of mind, sound judgment, and rare promptitude in action."

It was to all these circumstances combined, but

most especially to the fact that decisions were made, not in London, but in Rangoon, Calcutta, or Simla, by men who knew the situation, that success is due. The rapidity and completeness of military operations, when military operations were required; the change from a military to a civil occupation, or, more correctly, from an occupation in force by soldiers to an occupation in force by police as soon as the change became possible; the establishment of the English judicial system; the conciliatory attitude of English officials toward such potentates as they saw any hope of trusting; English respect for the religious institutions of the country; finally, the tact with which negotiations with China have been carried out, and the question of the Chinese boundary postponed to a day when it can be settled with more assured knowledge of essential conditions, all receive in turn their share of appreciative recognition.

But from first to last the entire credit is ascribed to the Government of India. The India Office is only praised for the wise tolerance with which it has allowed the right people to manage everything on the spot.

MARLBOROUGH ON SOCIETY IN AMERICA.

UNDER the somewhat absurd and misleading title of "Merry England," the Duke of Marlborough writes in the *New Review* for January upon the development of the English-speaking race in the United States of America. He points out that the English and Americans are practically one people, "dissimilar, no doubt, as Professor Bryce shows us, in many of the fundamental ideas that govern our political constitutions, and yet singularly one in our social conceptions, in our literary tastes and popular ideals. So much is this true that the statesman of the future in both countries will lay these facts to heart as he considers the interests of his own particular country, seeing the enormous potential influence that can be derived from a proper amalgamation of all English-speaking interests all over the world, in the interest of peace, of commerce, and of free trade in thought and language as well as in goods."

His account of America is interesting and fresh. The aristocrat of the "England across the sea" is the millionaire. The American has one leading idea that stands above religion, politics, sport, and everything except family—it is the road to wealth. American aristocracy represents the wealth of the country. Everything that produces riches is in its hands, and there is a law which gives more rigid and constant protection to the rights of property than anything that exists in England. The moneyed aristocracy of America is far more powerful than the titular aristocracy of England. The squirearchy of America is the legal profession. Life in America is hard for the mass; they have no time for politics, little for religion, and of sport. of relaxation, there is none in America outside New York

race meetings and those of other large towns; yet the people are much happier, take them as a whole, although they work twice as hard. A kindly and unselfish hospitality is a ruling habit of almost all, while woman's influence is everywhere admitted. Discussing the influence which American ideas will have upon England, the duke says:

"In another generation or so the political functions of the House of Lords will probably disappear, even by the peers' wish, while the aristocracy must be recruited now entirely from trade. There are no great wars to make great generals, there are no powerful sovereigns to make great favorites. The essence of Mrs. Partington's hare soup is, in fact, not there! Besides this, you have an entirely new class growing up, which has great similarity of circumstance—though on a less wealthy scale—to America. South Kensington is going to overshadow Belgravia and Mayfair, while the numberless suburban families, with wealth derived from foreign trade and colonial enterprise, form a class that only the income-tax collector and a few far-seeing Belgravian mammas have the remotest idea of."

On the other hand, the influence of England will be felt in America in an increasing of those forms of leisure and ease which an older civilization possesses:

"But it is clear that in the not distant future America will be possessed of a representative class of landed merchant nobles who will vie in luxury and in wealth with anything that the Old World ever produced, and that the artistic riches in pictures, in furniture, and in works of art which have been so enhanced in value in nineteenth-century Europe will be raised by American millionaire buyers of another generation to the most fabulous proportions. Not only this, but English ways of life among a wealthy class will become more and more popular."

After alluding to some drawbacks in the American social system, he says:

"With all this there is, however, a higher standard of general refinement in the home among almost all classes in America. Even in the humblest walks of life the home is better kept, more attention is given to small things, dinners and festivities mean more as entertainments than in England. There is less happy-go-lucky sort of Bohemian coffee-housing all round. The tendency to nagging and gossip-mongering of an ill-natured character is, I fancy, rarer in that country."

"The American woman is, perhaps, the most different thing in America to anything in England. She has a natural quickness for appreciating the characters of the men around her, and she takes infinitely more trouble, and in some respects greater interest, all round than the English woman displays. Child-bearing does not seem to crush everything else out of them, as it does with all classes in England. Taking the two people together, there is really far less difference than one might expect to find."

THE HOME LIFE OF MR. GLADSTONE.

A Glimpse of Hawarden.

THE *Young Man* for January gives a pleasant account of Mr. Gladstone's home life, illustrated by a new photograph of his study, showing his desk for literary work, his desk for political work, and the basket into which addresses are consigned. The following are the more interesting parts of this article:

"NEVER BE DOING NOTHING."

His daily life at home is a model of simplicity and regularity, and the great secret of the vast amount of work he accomplishes lies in the fact that every odd five minutes is occupied. No man ever had a deeper sense of the preciousness of time and the responsibility which every one incurs by the use or misuse he makes of it. To such a length does he carry this that at a picnic to a favorite Welsh mountain he has been seen to fling himself on the heather and bury himself in some pamphlet upon a question of the day, until called to lighter things by those who were responsible for the provision basket. His grand maxim is *never to be doing nothing*. He and Lord Lyttelton filled up every spare moment. Out of their pockets came the inevitable little classic, Homer or what-not, whether at a railway station or on any other of the thousand occasions when the ordinary mortal is content to lose his temper as well as his time. Some may still remember the familiar sight of Lord Lyttelton, lying on the grass in the Eton Playing Fields, watching his sons' batting, bowling, or fielding, and reading between the overs.

BREAKFAST AND CORRESPONDENCE.

Although Mr. Gladstone's daily routine is familiar to some, yet many inaccurate accounts have been circulated from time to time. In bed about twelve, he sleeps like a child until called in the morning. Not a moment's hesitation does he allow himself, although, as we have heard him say, no school-boy could long more desperately for an extra five minutes. He is down by eight o'clock, and at church (three-quarters of a mile off) every morning for the 8:30 service. No snow or rain, no tempest, however severe, has ever been known to stop him. Directly after breakfast a selection of his letters is brought to him. The enormous mass of papers of all kinds that arrives each morning takes so much time in merely opening, and contains so large a proportion of rubbish, that the sorting and selecting is done for him by the son or daughter living most at home. Applications for signatures go remorselessly into the waste-paper basket. Autograph and birthday books, manuscripts, novels, poetry, essays on every conceivable subject, schemes for the government of the universe, inventions, medicines, testimonials, are all placed in a box for future return when demanded. There is an erroneous idea that Mr. Gladstone answers any and every letter addressed to him. This is only because the answers he does send are generally published and read by thousands, and con-

vey no idea of the numbers left unnoticed. As a matter of fact, about one-tenth only of the postal arrivals are laid before him, and of these he answers on the average one-half.

LUNCHEON TO BEDTIME.

Excepting before breakfast, he does not go out in the morning. At 2 P.M. he comes to luncheon, and at the present time he usually spends the afternoon arranging the books at his new library. To this spot he has already transported nearly 20,000 books, and every volume he puts into its place with his own hand. To him books are almost as sacred as human beings, and the increase of their numbers is perhaps as interesting a problem as the increase of population. It is real pain to him to see a book badly treated—dropped on the floor, unduly squeezed into the book-case, dog's-eared, or, worse crime of all, laid open upon its face.

A short drive or walk before the social cup of tea enables him to devote the remaining hour or so before post-time to completing his correspondence. After dinner he returns to his sanctum—a very temple of peace in the evening, with its bright fire, arm-chair, warm curtains, and shaded reflecting candle. Here, with an occasional doze, he reads until bedtime, and thus ends a busy, fruitful day.

HIS SABBATH REST.

Mr. Gladstone has often been heard to remark that had it not been for his Sunday rest he would not now be the man he is. Physically, intellectually, and spiritually, his Sunday has been to him a priceless blessing. Any one who entered his room in Downing Street on a Sunday during the height of the session could not fail to be struck by the atmosphere of repose, the signs and symbols of the day, the books lying open near the arm-chair, the deserted writing-table, the absence of papers and newspapers. From Saturday to Monday morning Mr. Gladstone puts away all business of a secular nature, keeps to his special Sunday books and occupations, and never dines out that day unless to cheer a sick or sorrowful friend; he never travels on Sunday, and it is well known that when Her Majesty invites him to Windsor Castle on Sunday for one night he makes arrangements to stay in Windsor the Saturday night to avoid Sunday travelling. Two services at least see him at worship on Sunday in Hawarden church. He has a poor opinion of those whom he humorously terms "once-ers." In his dressing-room can be seen the large open Bible in which he daily reads.

HOW HE READS BOOKS.

Mr. Gladstone's method of reading is more that of the tortoise than the hare. He cannot read rapidly, nor has he ever acquired the fine art of skipping; he cannot boast, like Carlyle, of reading a page of Gibbon "with one flash of his eye." But he is not slow to discover whether the book is worth reading, and if not, after a few pages it is cast aside, though as a general rule his judgment is lenient. Scott is still to him king of novelists; and among the mod-

ern novels that have struck him he places Baring Gould's "Mehalah" very high for force and originality and Bourget's "Le Disciple" as a psychological study.

His system of marking a book is rather elaborate. The upright cross, the line down the side, the v. are all different degrees of N. B.; and when he wishes to qualify the text the Italian word "ma" (but) is written in the margin. A St. Andrew's cross (X) or a wavering line expresses disapproval or disagreement. At the end of the book a list of pages is always to be found with headings of what has most struck him in the volume. He is also particular in the order and variation of his reading. Last summer, for instance, the three books he had on hand, at one time, were Dr. Langen's Roman History (in German) for morning reading, Virgil afternoon, and in the evening a novel.

LORD ROSEBERY AND MR. PITT.

LORD ROSEBERY'S monograph upon Mr. Pitt has had many reviewers, but none so appreciative as the Hon. Reginold Brett. The reason for this is that Mr. Brett says comparatively little about Mr. Pitt and a great deal about Lord Rosebery. This biography of a statesman written by a statesman naturally leads Mr. Brett to indulge in a comparison between the statesman of a hundred years ago and his present-day biographer. The parallel is in many respects pretty close; it is begun at school and continued down to the present day. Mr. Pitt astonished his teachers by the gravity of his demeanor:

"One who remembers Lord Dalmeny when he arrived at Eton as a 'new boy' describes the gravity with which he used to lie by while others talked, and wait for a chance of saying at his ease something unexpected and *sec*; how remarkably he possessed, even then, that capacity for the cool adjustment of two dissimilar things which makes a spark and is called wit; and how, even in boyhood, his wit was interlaced, as it is in the volume just published, with a fine sentiment."

When he left school and entered public life the parallel is continued. Mr. Pitt declared that he would not accept a subordinate office, and Lord Rosebery did much the same. Mr. Brett says:

"Lord Rosebery perhaps remembers that, years ago, a young politician, who had just—what is with singular inappropriateness called—finished his education, was warned by an old and affectionate teacher 'not to take plush,' whereby was meant one of those subordinate ornamental appointments which Ministers are fond of dangling before the eyes of promising youth. The reply was what Mr. Pitt might have written under similar circumstances: 'I have been offered plush tied up with red tape, and have refused it.'"

In political life Mr. Pitt remained firmly and warmly constant to his friends, especially when they were in tribulation. The following anecdote about

Lord Rosebery has not hitherto been common property:

"For, if Lord Rosebery remembers, it must be with satisfaction, how, on the receipt of the news that Khartoum had fallen and Gordon was dead, a younger politician—emulating Canning in loyalty, surpassing him in generosity—wrote immediately to Mr. Gladstone offering to accept office in an administration then discredited, which only a short while before, in times of prosperity, he had refused to join."

But, like Mr. Pitt, Lord Rosebery suffers from the faults of sequestration:

"And aloofness from the rough-and-tumble of familiar intercourse, although it may enhance personal dignity, deadens that fine instinct in the management of men which is commonly called tact. Lord Rosebery's fellow-feeling has induced him to lay no stress upon this. He himself as a boy was difficult of access, even to his tutor. So much so that the unusual method had on one occasion to be adopted of tearing over his verses in order to secure his presence in pupil-room. It had the desired effect. And to his inquiry of why that indignity had been put upon him, he was told the story of how Absalom burnt Joab's corn when he found that an interview could not be obtained by less drastic means. This earned for Lord Rosebery a nickname, which he bore placidly, as Mr. Pitt bore that of the 'Counsellor.' His political colleagues may perhaps regret the lack of that ready invention which secured a result for which they have often wished in vain."

And so the article goes on. It is very well done—one of the best that Mr. Brett has given us. His sympathy, both with the biographer and the subject of the biography, probably accounts for this success. The most ingenious passage in the article, however, is that in which Mr. Brett takes the failure of the Shelburne-Fox administration in order to argue in favor of Sir William Harcourt being Prime Minister in the House of Commons when Lord Rosebery is Foreign Minister in the House of Lords.

"Imagine some Shelburne of our own time, interested as he was in foreign affairs, maintaining relations with the principal European courts as a friend of foreign ministers, not supreme in debate but eminent in the art of parliamentary disputation, a man in whose knowledge of affairs the public feel confidence, and confident himself in his power of directing them wisely. Imagine, further, such a man Prime Minister in the House of Lords, out of touch with the dominant chamber. And, finally, imagine, in a nominally subordinate position, Mr. Fox, perhaps the representative of some large popular constituency, such as Derby, conscious of his power to indulge in every caprice of the moment, headstrong in foreign politics, impetuous in judgments formed hastily, as a fighter in the van forms judgments, and not with all the responsibility of supreme leadership, wielding the vast authority which a parliamentary majority in the House of Commons

bestows upon its leader. Such a political combination could not from the nature of the case be otherwise than unstable."

With one other extract I close. Lord Beaconsfield once described to a sovereign his own method of dealing with his own sovereign. "I never contradict, I never deny, but I sometimes compliment." He might have added, "and I always flatter."

LEOPOLD VON RANKE AT WORK.

"SIXTEEN Years in the Workshop of Leopold Von Ranke" is the title of a series of articles begun in the *Deutsche Revue* for November, and continued in the December number. As Ranke's autobiography only dates down to 1870, his admirers will welcome these connected authentic reminiscences of his later years, written by Theodor Wiedemann, an amanuensis of Ranke during the last sixteen years of his life. Wiedemann had other colleagues, but many of them were university men studying for their future profession, who only regarded work under Ranke in the light of a useful intermediate training.

First of all it should be understood that Ranke objected to the name assistant. To him it was a most inappropriate word. It was, in fact, too suggestive of the very different position of an assistant doctor, and it struck him that a wrong meaning might be attached to the name—just as if his works were not entirely his own creations. Wiedemann was much older than his colleagues, and he differed from them in that he devoted the whole of his time to his master. A natural consequence of this was that Ranke reserved for him a special field of labor, and he was intrusted with the collecting of literary and bibliographical notes, the preparation of excerpts for Ranke's use, the first and second correcting of the proofs, and the final revision of the pages.

Ranke's mode of life was regular and simple. He rose at nine, and after a light breakfast began work about half-past nine or ten and continued till half-past one or two, except for a brief interval of a quarter of an hour or so for the second breakfast or lunch. About two he took his daily walk, and was accompanied by his servant, for he was very short-sighted, and it was the servant's special duty to draw the attention of his master to any acquaintances he might meet in the street, and particularly to members of the imperial family. Dinner was at five, and work was resumed at seven. In later years a longer pause was made, which threw the work into the midnight hours. Still, Ranke could not stand the strain of work longer than from eight to nine hours a day, and only when circumstances were pressing did he ever prolong his labors beyond that period. In any case, he took care that the time reserved for sleep should not be curtailed.

While he was at work he worked with his whole heart and soul. He sat in an easy-chair at a little table, rising every now and then to promote circulation, and often standing a while against the chair

or the table. Leaning against his chair or table, but with his back turned to his amanuensis, that his thoughts should not be disturbed, was, indeed, his usual attitude when dictating.

He prepared himself for his work in a very methodical manner. When he decided on a literary production for publication, he had already a good grasp of his subject, so that his plans of research, conception, and composition were already settled in his mind. Latterly, he relieved his memory by jotting down or dictating his first sketch. Then, from the materials at hand, he dictated extracts bearing upon his subject, accompanying them with remarks, which were all committed to paper. In the case of manuscripts or printed archives, he was able to discern at a glance which would be of any service, so that much useless reading was spared. The amanuensis was expected to look up all references, and this often turned out a very troublesome business, as Ranke was not generally very explicit, and the passage he had in his mind many a time lay hidden away in the most unexpected place. Those books which served as sources were read aloud in the original language, and it was a marvel how Ranke could listen for hours together, and with the closest attention, to this reading in so many different languages, especially as he was so very dull of hearing.

His general method of executing his work was somewhat as follows: The choice of a title always preceded the commencement of the work, and even before a single line was written the title would have been changed half a dozen times, but each time on a new sheet of paper. He was deeply convinced of the importance of a title, and after it had been finally decided upon, it would continue to worry him to the completion of the work. After his preparatory studies, he was so far master of his materials as to be able to sketch out the whole book—the sections and the chapters—with their headings. Sometimes, when a book was being read aloud to him in the evening, he would suddenly stop the reading and begin dictating, showing that he had been marshalling together his facts while the reading was in progress. During the dictation the slightest interruption was intolerable to him, and the amanuensis did well to leave all his questions to the end, even if he had not understood what he had to write. If during the dictation Ranke had occasion to refer to a book, it was only permitted when the book was at hand. Every pause made him impatient, and whenever the amanuensis went into another room to fetch a book, he might count on being called back before he had time to find it. As each chapter was finished, the loose sheets were numbered with Roman numerals and put away in a blue cover labelled with the title. Many corrections, however, were made in the manuscript; indeed, Ranke generally went through it five times, and then handed it over to Herr Wiedemann for further observations and corrections.

It was against Ranke's principle to send copy to

the printer which he had not corrected and perfected to the utmost of his powers and his knowledge. Yet he made even more corrections in the proofs. As a rule, the proof in galley form was corrected from three to five times, and in page form from three to four times. As often as not the pages had to be made up more than once, for the corrections were not confined to words and expressions and the new arrangement of sentences, but whole paragraphs would be taken out of one page to be inserted elsewhere, while such lengthy enlargements of subjects would be added that instead of the broad margins on the proofs, several pages of writing-paper were required to contain them. All these complicated corrections made Ranke need a special compositor, and his publisher spared no pains to meet his wishes in this matter. On the whole, however, Ranke, according to Herr Wiedemann, was too much occupied with research after he had begun his work; his studies and his writings seem to lie too near together. He needed a sort of emancipation from his materials, yet he must have devoted his best efforts to the adequate representation of his thoughts to have attained his universally acknowledged perfection of composition.

THE PERSECUTION OF THE STUNDISTS.

THE writer who still chooses to preserve the transparent pseudonym of "E. B. Lanin" deserts the *Fortnightly* this month in order to publish in the *Contemporary* an article entitled the "Czar Persecutor." The article has little or nothing to do with the Czar, who is a mere Turk's head set up to attract missiles, but it contains much that is of tragic interest in the account of the persecution against the Stundists in the south of Russia.

WHY THEY PERSECUTE.

The writer estimates that there are 200,000 Stundists, and they are increasing daily in spite of persecution, which, we regret to see, he justifies as a necessary act of self-preservation on the part of the autocracy and the Orthodox Church. Of course he does this the better to condemn the autocracy and the Orthodox Church; but the fallacy which underlies the argument is the same which imposed upon the first James, who obstinately clung to a similar belief, which he embodied in his famous formula, "No bishop, no king." The attempt to enforce Episcopacy upon the Scotch cost Charles Stuart his head, and would undoubtedly have destroyed the monarchy if it had been persisted in long enough, but the frank acceptance of Presbyterianism has enabled the monarchy to survive until the present day. If the Czar could really understand the abominations that are being carried on in his name in the persecution of the people who are the very salt of his empire, he would make short work of the veritable reign of Antichrist which seems to have been established in Southern Russia.

"A SHORT WAY WITH DISSENTERS."

Mr. Lanin gives a number of extraordinary instances of the savagery of some orthodox priests in their crusade against Stundism. One idiot of a priest, Father Terletsy, a renegade Roman Catholic, actually sent in a memorial to the Government, making the following proposals:

"(1) Strictly prohibiting all Bible readings and prayer-meetings, and, lest they should be convened at night in secret, quartering soldiers in the huts of all who were suspected of Stundism, and dogging the steps of all wandering peddlers; and (2) *condemning without trial or accusation all Stundist preachers to penal servitude in the mines of Siberia.*"

"E. B. Lanin" no doubt exaggerates the extreme darkness of the Russian peasantry when he compares them to a mass of bewitched beasts, but there seems to be no doubt that the Stundists have created a new life in Russia, which is perhaps the most hopeful thing in the country to-day.

THE VIRTUES OF THE STUNDISTS.

The lofty morality of the Stundists even the orthodox declare to be marvellous. They are most industrious, honest, sober people. Crime among them is almost unknown. They feed the hungry, care for the sick, shelter the wanderer, their family life is exemplary, and they are, in short, ideal citizens from every point of view except that of the intolerant and persecuting priests, who in every land substitute when they can the rule of Antichrist for the authority of the Nazarene. In order to suppress Stundism a fine of \$7 a head was inflicted for each attendance at a prayer-meeting, while both men and women were from time to time soundly flogged. After the Bishop of Kherson had failed in an attempt to send the chief of the Stundists, Ratooshny, to Siberia, he attempted to bribe him by offering him a living if he would become a priest of the Orthodox Church. When that failed he prosecuted him for apostasy and proselytizing, crimes classed in Russia under the same category as murder. He was fortunately acquitted. Then the priests started a system of lay confraternities, who offered bribes to Stundists who would apostatize and circulate tracts against Stundism.

THE PRIESTS IN COUNCIL.

These severities having utterly failed, a council of the clergy assembled last July, at Moscow, in order to discuss what should be done to stem the spreading plague. The project of law which they drew up and submitted to the Government, but upon which no government out of Bedlam could act, is thus described: Provisions are to be made by which "no work of any kind may be given to Stundists. No Stundist recruit is to be allowed to profit by the privilege of short military service, unless he can pass a satisfactory examination in the rites and ceremonies of the Orthodox Church and consents to say all the prescribed prayers in the presence of a pope. The police are to be empowered to drive Stundists into the church to listen in silence to

sermons against their religious tenets, as the Roman Jews were compelled to attend the Christian sermon on Holy Cross Day, only that the Russian Holy Cross Days may be multiplied *ad libitum*. None of the sectarians are to be allowed to purchase or rent land under any pretext. All Stundist families are to be ruthlessly broken up; the children torn from their fathers and mothers, and handed over to strangers to be brought up by hand. Any Stundist found reading the Bible or praying in company with one or more of his co-religionists is to be arrested and, without other formality, deported to Siberia; while every active Stundist, male or female, who presumes to preach, teach, or read the Bible to others, is liable to be summarily arrested and condemned by the Governor to penal servitude in the mines of Siberia."

PERSECUTION NAKED AND UNASHAMED.

Although this is only a project of law, it shows the aspiration of the persecuting clergy. The state is levying heavy fines, inflicting eight months' imprisonment as a minimum punishment for joining the sect. "Mr. Lanin" says he knows personally some hundreds of cases which have occurred within the last few months. That is for merely attending a prayer-meeting or for reading the Bible in common. But teaching and preaching are reckoned along with high treason. The preachers are sent to Siberia and driven as penniless wanderers over hundreds of thousands of miles across the country. The most abandoned women in Russia are allowed to follow their husbands to Siberia, but this right is now denied to the Stundists by special order. The sufferings of the Methodist Stundist preachers who have been exiled to Siberia are as bad as anything that Mr. Kennan has ever printed. "E. B. Lanin" says:

"The greed of the soldiers was surpassed by their bestial carnality. At night, the husbands being separated from their wives, these devoted women were forced to listen to the obscene jests and suffer the brutal attentions of their escort, against whose ruffianly attacks protests were idle and complaint would have been dangerous. And thus many of these defenceless women were, night after night, subjected to indecent assaults of the most abominable nature, against which there was no remedy and no protection.

"Such is the price exacted from Russians by the Holy Orthodox Church for the privilege of following the dictates of their consciences and obeying the behests of their God."

Notwithstanding this hideous story of oppression and of suicidal madness on the part of the persecuting party in Russia, there are Russians, patriotic and humane withal, who still take exception to Mr. Stead's describing M. Pobedonostzeff's policy as the Shadow of the Throne. The phrase is faulty. This system of persecution is far worse than a shadow; it is a blot which may leave an ineffaceable stain on the reign of Alexander the Third.

THE ARTIST'S SOCIALISM.

IN the January *Atlantic* Walter Crane has a vigorous word in answer to the question, "Why Socialism Appeals to Artists."

Assuming that an artist, if he be worthy of the name, is something more than a fine mechanic, that he paints, or otherwise expresses what he thinks and believes as well as what he sees—in short, that he has ideals—Mr. Crane finds that the path before the nineteenth-century votary is a rough and a devious one. He asserts that whatever of beauty is drawn from our life of to-day is distinctly in spite of the influences that surround us.

"The choice presented to the modern artist is really pretty much narrowed to that of being either the flatterer and servant of the rich or a trade hack.

"If he has cherished dreams of great and sincere works he must put them away from him unless he can face starvation. Perhaps, in the end, he goes into some commercial mill of production, or sells his soul to the dealer, the modern high-priest of Pallas Athene. Then he finds that the practice of serving mammon has so hardened into habit as to make him forget the dreams and aspirations of his youth, and the so-called successful artist sinks into the cheerful and prosperous type of cynic of which our modern society appears to produce such abundant specimens."

This is all very unfortunate. But not only does the personal career of the artist lie between the Scylla of starvation and the Charybdis of sycophancy; art itself, the beauty and picturesqueness of life, is smothered under our social enormities, complains Mr. Crane.

"The blind gods of Cash and Comfort are enthroned on high and worshipped with ostentation, while there exist, as it were, on the very steps of their temples, masses of human beings who know not either, or, at the most, scarcely touch the hem of their garments. . . . The joy, the dignity, and the poetry of labor are being crushed out by long hours in factory or field and the overmastering machine, and the beauty of our country and city becomes more and more a rare accident."

In this unjust fabric of society, in this hurry and bustle and strain to reach, before one's fellows, the "blind gods," the artist-development has but small chance, thinks Mr. Crane. The creation of ideals cannot, hardly the existence of them can, be expected.

And the artist is, in his undebauched state, pre-eminently the fearless sayer of true things, the champion of the under side of freedom.

Hence it is that he turns to the communal system, believing that it cannot be worse and hoping that it will be infinitely better than our present régime. Mr. Crane's hasty answers to some of the stock objections to socialism cannot be of great importance. His peroration is at least very pretty.

"Times of activity in art, as William Morris has well said, have been times of hope. There is the

alternation of night and day in the history of human progress. Each new dayspring lifts the voices of new singers; the reddening lips of the dawn fire the eyes of painters. How beautiful upon the mountains are the feet of them that bring good tidings! In the freshness of the morning, in the wonder and delight and anticipation of the new intellectual day, Art is born again; she rises like a new Aphrodite from the dark sea of time trembling in the rose and gray of the morning, her blue wistful eyes full of visions, her slender hands full of flowers, and straightway there appears a new heaven and a new earth in the sight of men, filled with the desire and joy of life; as the husk of the past, the faded chrysalis, shrivels away, and the new-born spirit of the age rises upon the splendor of its painted wings."

THE CHRISTMAS-TREE AND ITS HISTORY.

THIS is the title of a long but interesting article in the December part of *Nord und Sud* by Dr. Alexander Tille, professor of German literature at Glasgow University. Once on Christmas Eve, so runs a Protestant legend, Luther was travelling alone across the country. Above him the sky shone bright and clear with thousands and thousands of stars, and the picture impressed him so deeply that, when he got home, he made it his first business to get a fir tree from the nearest wood, set it up in the house, and cover it over and over with wax-lights.

The tree was to be a picture to his children of the evening sky, with its innumerable lights, which the Lord Jesus left that night to come down to earth. This legend, however, is not old, and there is no proof in Luther's writings that the tree, with its lights, dates back to the era of the Reformation.

Passing over all the folk-lore associated with the Christmas-tree in Germany, we come to Goethe and Schiller and the allusions they have made to it. It was in 1765, at Leipzig, in the house of Körner's grandmother, that Goethe first made the acquaintance of a Christmas-tree. It was adorned with sweets, and under it lay a manger with a child Jesus, etc., made of sugar. In 1767 Goethe lent a hand in decking a tree for Christmas. In his works Schiller has never described a Christmas scene; but in 1790, after his marriage, he set up a Christmas-tree in his own house.

By 1830 the custom had grown pretty prevalent in Germany. In some parts of Saxony an early morning service at six o'clock is held on Christmas Day. On the altar table there is a Christmas-tree, and every one is expected to take with him a candle or a lantern. The tree thus takes the place of the manger in the Christmas celebration of the Catholic South. To-day the tree is universal, even in Jewish families.

In 1840 Princess Helena, of Orleans, introduced the custom at the Tuilleries, and it was not long in making its way in France. The ex-Empress Eugénie has rendered similar service. In 1870 the German

army kept Christmas in France, and now Paris requires some 40,000 Christmas-trees. The Christmas-tree found its way into London also through the royal palace. In 1840 Prince Albert became Prince Consort, and it was he who brought the Christmas-tree to the Court of St. James, whence it gradually, though slowly, made its way among the aristocracy, and now the custom is quite common in the metropolis; but in Scotland and Ireland it has scarcely got beyond the German families settled there.

ARTISTIC HOMES.

IN the January number of the *Magazine of Art* Mr. Reginald Blomfield opens the series of articles on "Artistic Homes" with a paper on "House Architecture, Exterior."

"With certain critics and architects it has been," he says, "the fashion to assume that an architect who considers architecture an art is necessarily an unreasonable and unpractical person, full of fads and crotchets, and negligent of the points that go to the real comfort of the house. The basis of architecture is good planning and sound construction. The better the architecture the more simple and logical it will be found, and the fact that a straightforward plan is difficult to design accounts for its rarity in inferior work. Any one can tack one room on to another, and tie them loosely together with long irregular passages. The problem is to get all this within the compass of a reasonable plan. The best house architects are strongest in their plans, and, at least, the days are past when a distinguished architect could plan all his rooms crooked, and run his pointed windows into his ceilings, out of very cussedness of false mediævalism.

"If, then, there is now no one style in which every one works as a matter of course, and a totally new style is out of the question, and a literal production of old work is pedantic, and a patchwork of multifarious details is not architecture, how should one set to work with the elevation of a house? The designer should think for himself instead of copying others; and the house-builder, instead of darkening counsel with irrelevant suggestions, might recollect that the business of a designer is to think for himself, and that it is expressly for this that he is employed."

The article, though containing a good deal of criticism of the recent fashions of architecture, is full of suggestions as to the point of view from which house-building ought to be considered.

IN the *Newbery House Magazine* for January ardent evangelicals will read with shuddering horror the answer to the fifty-eighth Church Notes and Queries, which is: "Has the Church of England ever deliberately accepted the word Protestant?" The editor answers emphatically, Never; not only has she never sanctioned its use, but on one memorable occasion, in 1689, it was deliberately rejected.

THE HISTORY OF WITCHES.

IN the *Century* Dr. J. M. Buckley at once engages attention in his subject of "Witchcraft" by telling us that four-fifths of the fifteen hundred millions of the human race still believe in witches, and, further, by the perhaps no less astounding statement that the superstition is still current among a majority of the citizens of the United States. This prepares us to find his article something more than a resurrection of a long-buried historical phenomenon, an extinct psychological freak.

He uses the word "witchcraft" in its restricted and generally accepted meaning of a compact with the devil, "the party of the first part and a human being, male or female, wizard or witch, the party of the second part—that he, the devil, will perform whatever the person may request." With a praiseworthy conscientiousness, however, witchcraft tribunals have carefully insisted that the compact should be voluntary, and the herd of swine which ran violently down the steep place would presumably have enjoyed immunity in Salem.

CURRENT BELIEF IN THE UNITED STATES.

The large class of emigrant population has largely to answer for the extent of the superstition still prevailing in the United States.

"Where colonies of emigrants have remained isolated, retaining the use of their own language, the influence of witchcraft is more easily traced. The interior of Pennsylvania affords better illustrations of this, and on a larger scale, than any other State. It has been but two or three years since suit was brought by a man against his mother, in one of the counties of Pennsylvania, to recover damages for a dog which he charged her with having killed by witchcraft; and he not only brought suit, but obtained judgment from a justice of the peace. Various witnesses testified as to their experiences in witchcraft, and only one said that he had never had a friend or a relative who was bewitched."

The Dunkard settlements furnish some regulation specimens of witches, and among the negroes and poor whites of the South there is an extensive profession of "witch-doctors," who are supposed to counteract various diseases and uncanny manifestations. Nor is enlightened New England by any means free. Dr. Buckley says that in his long pedestrian tours in both the Northeast and West, "I have invariably listened to the tales of the neighborhood, stimulated them by suggestion, and have found the belief in witchcraft cropping out in the oldest towns in New England, sometimes within the very shade of the buildings where a learned ministry has existed from the settlement of the country and public schools have furnished means of education to all classes."

ITS REMOTE ORIGIN.

As far back as the historic eye can reach the various tribes of the world seem to have believed in witchcraft, and it has generally been either bound up in, or hanging on the skirts of, their religion. It was always looked on with horror, and was always

punishable by a terrible death. Dr. Buckley gives a brief but comprehensive sketch of its existence in various parts of the ancient world. Christianity, developing among the Hebrews, must necessarily have been tainted with it. In Egypt, Persia, China, India, and Japan, it exists still as a heritage of the immemorial past.

WITCHES AND THE BIBLE.

"John Wesley, who was born only twelve years after the scenes in Salem, wrote in May, 1768: 'They well know [meaning infidels, materialists, and deists], whether Christians know it or not, that the giving up of witchcraft is, in effect, giving up the Bible.'" Sir Matthew Hale, writing a hundred years earlier, proved—to his own satisfaction—on scriptural authority that the devil and his works were frequently at the behest of witches.

This is a fallacy that especially grates on Dr. Buckley, and he goes to some pains to show that even if we accept the literal words of the Bible, it was the attempt to practise witchcraft which was there recognized and reprehended.

"Those who reject this conclusion," says he, "if they would be consistent, must believe all the forms of imposture comprehended in the common law of Israel to be supernatural; they must believe in astrology, augury, and charms; and that the heathen gods were actual, supernatural devils." As an object-lesson Dr. Buckley gives a "rationalistic" exegesis of the Witch of Endor episode.

THE SALEM TRIALS.

To the student of witches the Salem horrors, of course, present the most fertile field, on account of their nearness to us in every way.

The Pilgrims had not occupied their new home sixteen years before they included among their capital crimes "the solemn compaction or conversing with the Divell by the way of witchcraft, conjuration or the like."

Ten years after, in 1646, the first execution took place at Hartford, and from that time on to 1692 the cases are thick and frequent.

The trouble of 1692 was begun by the foolish talk of some negro slaves from the West Indies with a few hysterical children and girls.

"Before the winter was over some of them fully believed they were under the influence of spirits. Epidemic hysteria arose; physicians could not explain their state; the cry was raised that they were bewitched, and some began to make charges against these whom they disliked of having bewitched them.

"From March, 1692, to May, 1693, about two hundred persons were imprisoned. Of these some escaped by the help of friends, some by bribing their jailers, a number died in prison, and one hundred and fifty were set free at the close of the excitement by the proclamation of the Governor."

Dr. Buckley's description of the procedure of trials and his explanation of the phenomena of confessions are highly interesting.

SHALL WE TALK WITH THE MEN IN THE MOON?

Probably, says M. Camille Flammarion.

M. CAMILLE FLAMMARION, in an interesting paper on "Inter-astral Communication" in the *New Review*, states the reasons which lead him to believe that we shall before very long be able to hold communication with the inhabitants of the moon and of Mars. He says:

"The idea in itself is not at all absurd, and it is, perhaps, less bold than those of the telephone, or the phonograph, or the photophone, or the kinetograph. It was first suggested with respect to the moon. A triangle traced in luminous lines on the lunar surface, each side from twelve to fifteen kilometres long, would be visible from here by the aid of our telescopes."

It is more likely, however, that communication will be opened up with the people of Mars. Mars is only four million leagues away. It is older than the earth, smaller, lighter in weight, more quickly cooled—it is farther advanced than we in astral life, and everything leads us to believe that its intelligent races, whatever they are, are far superior to us. He even suggests that its inhabitants have already attempted to enter into communication with us. With the aid of a powerful telescope we can see anything on Mars that is not smaller than Sicily or Iceland. There are certain geometrical triangulations on its surface, and "men have sometimes observed luminous points which appear placed very regularly. It is possible that these points represent mountains covered with snow. However, if our neighbors wanted to address us, they could not do better than to trace lines of this kind. The supposition is a bold one, I confess; doubtless, these cousins of the sky concern themselves about us no more than we concern ourselves about them; but, in a word, if they should do so, they could go about it in this way."

M. Flammarion is an astronomer who does not flinch from putting questions from which most scientific men recoil in horror. For instance, he says:

"May there not exist between the planetary humanities psychic lives that we do not know of yet? We stand but at the vestibule of knowledge of the universe."

HOW CRIMINALS MAY BE DETECTED.

IN his essay on "Criminology" in the *New Englander and Yale Review*, Mr. Arthur MacDonald enumerates the following peculiarities in cranium structure which have been found to be characteristic of criminals: 1, a frequent persistence of the frontal median suture; 2, a partial effacement of the parietal or parieto-occipital sutures; 3, a frequency of the wormian bones in the regions of the median and lateral posterior fontanelles; 4, the development of the superciliary ridges, with the defacement, or even frequent depression, of the intermediary protuberance.

EQUAL PAY FOR EQUAL WORK.

A Woman's Right not yet Recognized.

THE *Economic Journal* (British) for December publishes Mr. Sidney Webb's valuable paper upon the differences of wages paid to men and women. Those who are disposed to maintain that women have no reason to complain of the treatment which they receive when they compete on equal terms with men will do well not to read this paper; it will disturb their equanimity and convince them that they are wrong. Mr. Webb says:

"Women clerks in the English Post-office perform exactly the same duties as some of the men clerks. In the Savings Bank Department they do, unit for unit, precisely the same amount of work. In the ledger work, on which both men and women are still employed, the women are said to do the work much better, more carefully, more neatly; they are more conscientious, and perhaps too rigidly stick to rules and regulations, not exercising discretion. It has often been stated that they make fewer mistakes. But, as the following table shows, they receive much lower salaries.

SALARIES OF CLERKS IN THE GENERAL POST-OFFICE.

		MEN.		WOMEN.
Clerical Staff...	Second Division, Lower Grade...	£70-250	2d Class.	£65- 80
Sup'r Clerical...	Second Division, Higher Grade.	250-350	1st Class.	85-110
Supervising Staff.	310-500	120-200
Heads of Departments.....	625-900	215-400

Mr. Webb mentions, as a curious illustration of the idea that woman's work ought to be paid less because it is woman's work, is that the Treasury cut down the pay of a woman clerk employed on the Labor Commission from 42s. to 35s. per week on the ground that 42s. was a man's pay, whereas it was a woman who did the work, so she ought not to receive more than 35s. ! The following are Mr. Webb's practical conclusions:

"The following suggestions as to causes are only put forward tentatively, as affording some indication of the directions in which further study of the question is needed:

"(a) Custom and public opinion founded on the other causes, but more potent than them all, and prevailing in cases which they do not affect. Can be altered by (1) education of the public, especially as regards salaries paid by public bodies; (2) greater public influence of women; (3) removal of the other causes of inferiority of wage.

"(b) Lower standard, caused partly by a lower standard of life, both in physical needs and in mental demands, and partly by the presence of 'make-weights,' in the shape of assistance from family or husband. To be remedied by (1) teaching women to insist on a higher standard both of physical needs and mental demands; (2) greater independence of women; (3) change in public opinion.

"(c) Lower productivity either in quantity or quality, caused by insufficient training or deficient strength; aided by irregularity of work through sickness and lack of permanence through diversion by matrimony; and sometimes by greater incidental expenses of production through legal or social requirements, the difficulty of promoting women to the higher grades of work, or otherwise, the result of inferiority of work. To be remedied by (1) technical training for women; (2) greater independence among women; (3) equal treatment by law.

"(d) Lack of protective power, through failure to combine, want of adaptability, limited number of alternatives, and greater immobility. To be remedied by (1) better education of women; (2) greater freedom and independence; and (3) change in public opinion removing feminine disabilities.

"Summarizing roughly these suggestions, it may be said that women's inferiority of remuneration for equivalent work is, where it exists, the direct or indirect result, to a very large extent, of their past subjection; and that, dependent as it now mainly is upon the influence of custom and public opinion, it might be largely removed by education and combination among women themselves. I am inclined to hope most from a gradual spread of trade unions among women workers; and that even more in the direction of an increase in the efficiency of labor which trade unionism so often promotes than in the improvement in its remuneration arising merely from collective bargaining."

THE SECRET OF SUCCESS IN ORATORY.

IN the *Young Man* for January, which is a singularly strong number, containing many articles of more than average interest, there is published an interview with the Rev. Hugh Price Hughes, under the title of "How to Conquer an Audience," by which the interviewer means how a speaker can best command the attention and lead captive the hearts of his audience. The following is a summary of what Mr. Hughes said, and on this subject, no doubt, Mr. Hughes is one of the highest authorities, for no one has more absolute control over those who listen to him than Mr. Hughes. The platform is his throne; there are none to dispute his authority. Mr. Hughes told his interviewer that—

"Other than moral qualities have little to do with that achievement.

"The first quality is *sincerity*.

"Intense reality, thorough-going earnestness, I should regard as the very first qualification for the highest success as a public speaker.

"Be real—that is the first secret of victory.

"The second condition of success is *disinterestedness*. It is impossible to gain a permanent hold of the public ear unless the public believe that you are free from self-seeking.

"The self-seeking speaker can never really succeed.

"I should say that the third great condition of

success in public speaking is *moral courage*, by far the rarest of all moral qualities.

"If you are afraid of your audience, you can no more direct them than a timid rider can control a high-spirited horse.

"There is nothing that commands a great audience so readily and so powerfully as utter fearlessness. That has been the secret of the great religious orators, who, realizing the presence of God, had no fear of man.

"Another great quality, which is intellectual rather than moral, is *lucidity*. All the greatest orators, both ancient and modern, have used great simplicity of speech. Demosthenes and Cicero were extremely plain and simple in their style of oratory. So are all the best speakers of our time. The great quality is not glitter or gaudiness, but intelligibility. A great crowd is half inclined to believe you without further ado if you only put your case plainly and luminously before it.

"I may mention one other primary quality of successful oratory, and that also is a moral one, and it is what I may call *geniality*—a certain good-humored *bonhomie*. There is a vein of wit or humor in every eminently successful speaker."

CO-OPERATIVE LUXURY.

IN the *New England Magazine* for January Mr. John Waterman describes the "Beaconsfield Terraces," an institution which goes a certain distance toward solving a huge and discouraging problem—the fate of the suburban resident. These terraces were erected in Brookline, the beautiful suburb of Boston, on land which had been only used for farming or desultory building. Their distinctive features were (1) that they were built in the best, most handsome and durable style, instead of the flimsy manner which the ordinary American interested in real estate seems to consider the thing; (2) especially their co-operative principle, each terrace consisting of half a dozen or a dozen houses, giving the outward appearance of a single very large building, but differentiated within to suit the most eager taste for that spice which comes from variety. Each terrace has also its stable building, where both livery and private horses are kept, the former to be obtained at a much cheaper rate than in the regular livery stables. One can also hire a coachman for any occasion if one has a horse and hasn't a husband or brother. There is also a club casino, where the children play in the day and the "old folks" dance at night. A boiler-house attached to each terrace furnishes heat on tap of an electric bell—by a steam-heating system that reads charmingly. One terrace owns a park of six acres with tennis-courts, playgrounds for children, and other nineteenth-century necessities.

"The residents enjoy," says Mr. Waterman, "the *summum bonum* of material comforts, with almost complete relief from the worries and cares of the average household. They have all the pleasures and

benefits of a large country estate without the care and trouble and expense of its maintenance."

Altogether, the enterprising originator of this system, Mr. Eugene R. Knapp, ought to be encouraged, and he has been by the immediate success of his undertaking. Of course, this is not a scheme for the relief of the submerged tenth; the houses are fitted up tastefully and even luxuriously; but for the unsubmerged fraction of our population, which consists of comfortably-off business men who have to be within half an hour of their office, it will be a boon, and a powerful aid toward rescuing them from the dubious mercies of the suburban land-improvement companies.

CONVERSATIONS WITH CARLYLE.

THE first part of what promises to be an exceedingly interesting series of papers appears in the *Contemporary* for January. Half a century ago, Sir Charles Gavan Duffy, then a young man who had not enjoyed the advantage of imprisonment, made the acquaintance of Mr. and Mrs. Carlyle; and this friendship was kept up until Mr. Carlyle's death. From the letters which he received from Mr. Carlyle and from the notes of his conversations he is beginning his papers on conversations and correspondence.

THE GENIALITY OF CARLYLE.

We are glad to find Sir Gavan Duffy speaking a truthful word against the hideous exaggeration which prevails in certain quarters as to the temper of the Scotch philosopher. Sir Gavan Duffy says:

"It has been a personal pain to me in recent times to find among honorable and cultivated people a conviction that Carlyle was hard, selfish, and arrogant. I knew him intimately for more than an entire generation, as intimately as one who was twenty years his junior, and who regarded him with unaffected reverence as the man of most undoubted genius of his age, probably ever did. I saw him in all moods and under the most varied conditions, and often tried his impatient spirit by dissent from his cherished convictions, and I found him habitually serene and considerate; never, as so many have come to believe of his ordinary mood, arrogant or impatient of contradiction."

"IRELAND A NATION."

Of course there was a great difference between Mr. Carlyle and Mr. Duffy on the Irish question. Mr. Carlyle, for instance, was resolutely opposed to the favorite nationalist sentiment, "Ireland a Nation."

"Some" friendly critic upbraids me, on one of these sheets, that I do not admit the Irish to be a nation. Really and truly that is the fact. I cannot find that the Irish were in 1641, are now, or, until they conquer all the English, ever again can be a 'nation,' anything but an integral constituent part of a nation—any more than the Scotch Highlands can, than the parish of Kensington can."

He showed none of the savage ill-temper with

Repeal which some who consider themselves his representatives display in dealing with Home Rule. Mr. Carlyle wrote in 1845:

"When one reflects how, in the history of this world, the noblest human efforts have had to take the most confused embodiments, and tend to a beneficent eternal goal by courses *they* were much mistaken in, why should we not be patient even with Repeal? You I will, with little qualification, bid persevere and prosper, and wish all Ireland would listen to you more and more. The thing you intrinsically mean is what all good Irishmen and all good men must mean; let it come quickly, and continue forever."

THE SALVATION OF IRELAND.

Here is Mr. Carlyle's view of what should be done for the salvation of Ireland:

"Your Irish governing class are now actually brought to the bar; arraigned before heaven and earth of *misgoverning* this Ireland, and no Lord John Russell or 'Irish party' in Palace Yard, and no man or combination of men can save them from their sentence—to govern it better or to disappear and die.

"That you in Ireland, except in some fractions of Ulster, altogether want this, and have nothing *but* landlords, seems to me the fearful peculiarity of Ireland. To relieve Ireland from this; to at least render Ireland *habitable* for capitalists, if not for heroes; to invite capital and industrial governors and guidance (from Lancashire, from Scotland, from the moon, and from the Ring of Saturn)—what other salvation can one see for Ireland? The end and aim of all true patriotism is surely thitherward at present."

CARLYLE'S TENDERNESS.

Mr. Carlyle thrice visited Ireland, and on his third visit he had Mr. Duffy with him as his travelling companion. Of this Irish tour Sir Charles says:

"We travelled for six weeks on a stretch, nearly always *tête-à-tête*. If I be a man who has entitled himself to be believed, I ask those who have come to regard Carlyle as exacting and domineering among associates to accept as the simple truth the fact that during those weeks of close and constant intercourse, there was not one word or act of his to the young man who accompanied him unworthy of an indulgent father. Of arrogance or impatience not a shade. He was a man of genuine good nature, with deep sympathy and tenderness for human suffering, and of manly patience under troubles. In all the serious cares of life, the repeated disappointment of reasonable hope, in privation bordering on penury, and in long-delayed recognition by the world, he bore himself with constant courage and forbearance."

CARLYLE'S OBITER DICTA.

A few sentences must be quoted from his literary judgments. Mr. Carlyle said:

"You could get more meaning out of what Wordsworth had to say than from anybody else. Except-

ing about poetry, he had more sense in him of a sound sort than any other literary man in England. He was a man of enormous head and great jaws of crocodile cast in a mould designed for prodigious work. Of Browning he said, nearly forty years ago, that he was one of the few men in literature of whom it was possible to expect something. Speaking of Shelley, he said that he was a windy phenomenon, a poor shrieking creature who has sung or said nothing that a serious man would be at the trouble of remembering. Of Walter Savage Landor he said he was a wild creature with fierce eyes, boisterous attitudes, uttering prodigious exaggerations on every topic that he turned up."

ALUMINIUM, THE METAL OF THE FUTURE.

IN the *Cosmopolitan* for January is told the story of scientific man's struggle during centuries to wrest from nature a great secret—if not a golden, what may be more important, an aluminium secret. The historian is Mr. Joseph W. Richards, a specialist in aluminium and author of the most exhaustive treatise extant on that subject.

THE DISCOVERY.

Aluminium—so called from its oxide, alumina, which in turn gets its name from being the base of alum—is two-fifths more abundant than iron, and is only exceeded in quantity by two elements of the earth's crust—oxygen and silicon. And yet the labors of the greatest chemists in the world, from the Middle Ages on, but succeed in 1854 in extracting a minute button of the pure metal! The French professor Henri St. Claire Deville was the fortunate man. His method was to pass aluminium chloride as vapor over melted potassium, which took out the chloride and left the new metal free.

"He found it to be a remarkably light metal, malleable, ductile, unaffected by air or water and by most acids except hydrochloric. He recognized, with what elation we can hardly conceive, that here was a metal particularly useful because of its lightness and its resistance to corrosion."

THE PRICE OF ALUMINIUM.

Devil's button cost more than its weight in gold, but during the next six years he so perfected his method that he was enabled to manufacture it on a commercial scale at a cost of \$8 per pound and a price of \$12. Strange to say, for the next twenty-five years there was no cheapening of the metal, and from 1860 to 1885 this French manufactory supplied practically the whole product of the world.

But the immense strides of electrical invention overtook this industry too. Six years ago the Messrs. Cowles, of Cleveland, Ohio, decomposed alumina directly by electricity, obtaining, however, an alloy, not the pure metal. Since then improvement after improvement in the process has been made, till to-day the price is 50 cents per pound, and it is manufactured in extensive establish-

ments in England, America, France, Germany, and Switzerland.

WHAT IT IS USED FOR.

Aluminium is "only two and a half times as heavy as water, while iron is seven and a half times, brass eight times, copper nine times, silver ten and a half times, lead eleven times, and gold nineteen times.

"Very noticeable, when compared with silver, is the fact that sulphurous vapors have not the slightest blackening effect on aluminium, while every one knows how unsightly they render silver or silver plating. . . . Again, the acids of the bodies have no effect on aluminium, so that surgeons use all sorts of instruments made of it with the greatest satisfaction as to cleanliness."

One of the principal uses will be for cooking utensils, for which its lightness, resistance to corrosive action, and great conductivity for heat peculiarly fit it. In the light of Mr. Richards' experience we are promised pies with more artistic bottom crusts than were ever possible in our lately sloughed-off age of iron.

In alloys, the new metal finds an especial field in the manufacture of astronomical instruments, field-glasses, etc.

"If," says Mr. Richards, "aërial" navigation ever attains practical success these strong, light alloys will be the most important factors in solving the problem."

Value and Use of the Metal.

The *Engineering and Mining Journal*, in its magnificent special annual number, gives the most exhaustive and accurate information that is accessible upon the production of all the metals and minerals known to commerce. The following paragraph is from its article on aluminium:

"At the present time aluminium is being largely used to replace German-silver and high-grade brass, and for castings for very many purposes in light-moving machinery and parts of apparatus where lightness is an important element. A large amount is also used in steel castings, aluminium now being regularly employed for this purpose in almost all the important steel foundries in the United States. It is the increase in demand from the foundrymen that has, perhaps, been the most marked during the past year. Pure aluminium is also making its way into a thousand-and-one uses that must eventually consume enormous quantities of it, as, for instance, canteens for soldiers, cartridge shells for smokeless powder, buckles and sword scabbards, and other military accoutrements—the German Government having purchased a considerable quantity of metal in the United States during the autumn for this purpose—wire for telegraph and telephone purposes, harness trimmings, surgical instruments and household utensils, for all of which uses it has demonstrated its fitness in an unequivocal manner."

Aluminium is a bluish-white metal, very malleable and ductile, and, after silver, copper and gold,

is the best conductor of both heat and electricity. The price of the metal has undergone great fluctuations during the last thirty years. Its value in 1855 was as high as \$90 a pound; in 1887 it had been reduced to \$5 a pound. During the last year aluminium has been sold in New York City, it is reported, as low as 90 cents a pound.

THE LAST DAYS OF BALMACEDA.

AN English resident in Chili writes a brief paper in *Blackwood's* for January on the fall of Balmaceda. It is very short, but vivid. He gives a very horrible account of the massacre of Lo Cañaz, when one Chilean was tied to a tree, cut with swords, and then burned slowly to death with lighted paraffin. Notwithstanding this, he heroically refused during the one long hour of agony to betray the hiding-place of his employer. After all was over Balmaceda took refuge in the Argentine Legation.

"The one room in which Balmaceda lived was in a disused part of the house, led to by a private staircase, with a door at the foot which was always kept locked. His food was prepared by a trustworthy woman-servant—the only person there, besides his hosts, who knew of his presence. To avoid suspicion, she went out and bought his food every day, and cooked it on a little spirit-lamp upstairs.

"Balmaceda wrote incessantly, occupying himself in making an exposition of his conduct and plan of government; but this he afterward destroyed.

"One day when the door at the foot of the staircase had been accidentally left open, the children of the house ran up, and, playing about, began noisily to thump on the locked door of his room. They little knew that behind it, revolver in hand, stood a desperate man, who, hearing the sounds, and living in constant terror of his life, thought that his hiding-place had been discovered by the people, and waited for death, determined to sell his life dearly. It was a dramatic contrast—the unconscious children at play on one side of the door, the fallen and desperate man, hidden in the darkness, on the other.

"But early on the morning of the 19th the sound of a shot was heard in his room, and on hurrying there Señor Uriburu found him lying on his bed, covered to the chest with a sheet, the revolver still in the nerveless fingers, and his head terribly shattered by the bullet, which had passed straight through the brain. He had killed himself in a most determined manner, for the left hand was also blackened with the powder, proving that while he held the trigger with one hand, he held the barrel with the other, lest it should slip and fail to destroy him. Death had been instantaneous. It proves his great force of will that he waited until the 18th of September had passed, and destroyed himself directly his full term of presidency had expired.

"When the Junta del Gobierno had been informed of his death it was resolved not to publish the event

until he should have been decently buried, to prevent outrage from the mob.

"With the utmost secrecy they managed to huddle his body into a coach and drive it that night to the cemetery, where an iron coffin was in waiting. And so in the darkness, hurriedly, and as if hiding some terrible crime, they buried the man who, less than a month before, had been the first in the land.

"It is a strange coincidence that Balmaceda committed suicide exactly one month after the massacre of Lo Cañaz, on the same day and at the same hour; and he was secretly buried in the vault of a kindly friend who had shown the same charity to the body of one of the poor boys killed in that massacre. They both lie together now, judge and victim."

CONTEMPORARY ENGLISH POETS.

A Curious Muster-Roll.

MR. H. D. TRAILL, in the *Nineteenth Century* for January, gives a list of sixty-six English poets whose verse has been printed at least in Victoria's reign. We extract the list as a curiosity:

Arnold, Sir E.	Morris, L.
Austin, Alfred	Morris, W.
Barlow, George	Myers, E.
Beeching, H. C.	Myers, F. W. H.
Bevington, Louisa	Nichol, John
Blaikie, J. A.	Noel, Roden
Blind, Mathilde	Palgrave, F.
Blunt, Wilfrid	Patmore, Coventry
Bridges, Robert	Payne, John
Brooke, Stopford	Pollock, W. H.
Buchanan, Robert	Raffalovich, M. A.
Clarke, Herbert	Rawnsley, H. M.
De Vere, Aubrey	Robinson, A. Mary F. (Madame
Dobson, Austin	Darmesteter)
Dowden, Edward	Rodd, Rennell
Fane, Violet	Rossetti, Christina
Freeland, William	Rossetti, W. M.
Garnett, Richard	Sharp, William
Gosse, Edmund	Simcox, G. A.
Hake, T. Gordon	Stevenson, R. L.
Hamilton, Eugene Lee	Swinburne, A. C.
Henley, W. E.	Symonds, J. A.
Holmes, E. G. A.	Tennyson, Frederick
Ingelow, Jean	Todhunter, J.
Kemble, Frances A. (Mrs. Butler)	Tomson, Graham (Mrs.)
Lang, Andrew	Tynan, Katharine
Lefroy, E. C.	Waddington, Samuel
Locke-Lampson, F.	Watson, William
Mackay, Eric	Watts, Theodore
Marzials, Frank	Webster, Augusta
Meredith, George	Wilde, Oscar
Meynell, Alice (Mrs.)	Woods, Margaret (Mrs.)
Monkhouse, Cosmo	Yeats, W. B.

Mr. Traill maintains that at least fifty living Englishmen are able to speak in the veritable and authentic language of the poet. There has been nothing to compare to this general mastery of form in any former age.

THERE is a pleasantly-written paper in the *English Illustrated* for January on "Village Life in Olden Time," by Mr. Frederick Gale. It is a very curious and interesting feature of a phase of English life which has passed away.

WALCOTT BALESTIER AND "THE NAULAHKA."

THE last month of the old year brought a distinct loss to the world of letters in the death of Walcott Balestier, the very gifted young American writer. Mr. Balestier died in Dresden, of typhoid fever, at the age of thirty-one. If the judgment of the highest literary authorities in America, and, what is even more emphatic, in England, be worth anything, this event has blotted out a star which was destined to wax into the first brilliancy. And the personal qualities of this young American distinguished him even more than his widely-recognized literary abilities. He had but to come and see in order to conquer the most valued and unattainable favors that literary and social London could surrender.

His specific mission to Europe was as the agent of the United States Book Co., and, no less, as the partner of Mr. Heinemann in their scheme of the "English Library," in which they published Continental editions of English works in rivalry with the Tauchnitz editions. This venture is said to have been quite successful. Messrs. Heinemann and Balestier were the publication agents on the Continent for THE REVIEW OF REVIEWS.

It was rather his potential ability than the evidence already before the world which lead such men as Henry James and Edmund Gosse to predict a splendid future for young Balestier. Indeed, he seems to have presented the rare spectacle of a writer with the full consciousness of power, deliberately waiting for years of maturity in order to do the very best life-work. But he was far from being silent. At the age of twenty-three he produced his first novel; in the same year a life of James G. Blaine was dashed off in odd moments, and since then he has contributed short stories to *Harper's* and the *Century*. At least until the appearance of the novel which the *Century* has in hand from his pen, Balestier will be best known as the joint author with Rudyard Kipling of "The Naulahka," the brilliant serial novel now running in the last-mentioned magazine.

"THE NAULAHKA."

A "Story of West and East," it begins in the westernmost parts of the new West, in the small mining town of Topaz, Colorado. Here is the home of the heroine, whose individuality so far is contained in the determination she has formed to spend her existence trying to make the life of the Hindustani woman better worth living.

The hero is "Nick" Tarvin, genius of Topaz, and epitome of the dauntless, throbbing, rushing West, builder of towns, projector of railroads, founder of improvement companies, and boomer of gold mines, whose every word is real and fresh as it is apt to be slangy. He is head-over-heels in love with Kate, and scores probably the first failure of his life in trying to prevent her from going there. It is not that she isn't fond of him, but that she loves her dream of duty better.

One other desire of Tarvin's heart there is, next after Kate, to have the 3 C's railroad run through his native town and "make" Topaz. The 3 C's may be captured through its president's wife, and Tarvin, keen reader of human nature, finds that Mrs. Mutrie is to be captured through her passionate fancy for precious stones. In a supreme moment he promises to obtain for her the famous necklace of an Indian rajah, with pearls and rubies and diamonds of fabulous size—the Naulahka.

Kate, of course, is the other bird to be killed with this journey to the East. So we find this young man in India, at Rhatore in Rajputana, his mind set on two things—his sweetheart and the wonderful necklace. A more striking and picturesque contrast could not have been conceived than Tarvin at the court of a native Indian prince. Strength and weakness, heat and cold, life and death are hardly greater contrasts. But he of Topaz makes a conquest of the maharajah over the merits of a fox terrier and a revolver trick, and becomes, for the moment, an indispensable part of the royal economy.

About so far has the story progressed. It is to be presumed that the opening chapters on the American stage and the character and "make-up" of Tarvin throughout are the work of Mr. Balestier, while the shift to the East will now bring Mr. Kipling's pen to bear.

HENRY JAMES ON LOWELL.

THOSE who look into Henry James' *Atlantic Monthly* paper expecting to find an elaborate analysis and critical estimate of "James Russell Lowell" will be disappointed in so far; but the discursive essay which they will find is a charming substitute. We have had the same manly sympathy and appreciation that Mr. James shows in many previous tributes to Lowell, who, of course, commanded all but universal sympathy and admiration, but in this paper before us there is a masterly elegance, yet calm dignity of style, which marks it peculiarly appropriate and worthy of him who wielded "his large prose pen" with such magic.

But though he begs off from the less welcome task of criticism, Mr. James must adopt certain points of view of his own.

A MAN OF LETTERS, FIRST.

"It was in looking at him as a man of letters that one got closest to him, and some of his more fanatical friends are not to be deterred from regarding his career as in the last analysis a tribute to the dominion of style. This is the idea that his name most promptly evokes to my sense; and though it was not by any means the only idea he cherished, the unity of his career is surely to be found in it. He carried style—the style of literature—into regions in which we rarely look for it; into politics, of all places in the world, into diplomacy, into stammering civic dinners and ponderous anniversaries, into letters and notes and telegrams, into every turn of the hour—absolutely into conversation, where, in-

deed, it frequently disguised itself as intensely colloquial wit."

MR. LOWELL AND LONDON.

This is more particularly the subject on which we feel Mr. James is the man of all men to dilate, and he does dilate so charmingly that it is a hard task to keep quotations within the limits of reason.

London, he says, is a "great personage," who plays with her courtiers. "She is the great consumer of spices and sweets; if I were not afraid of forcing the image I should say she is too unwieldy to feed herself, and requires, in recurring seasons, as she sits, prodigiously at her banquet, to be approached with the consecrated ladle. She placed this implement in Mr. Lowell's hands with a confidence so immediate as to be truly touching—a confidence that speaks for the eventual amalgamation of the Anglo-Saxon race in a way that, surely, no casual friction can obliterate. She can confer conspicuity, at least, for the hour, so well that she is constantly under the temptation to do so; she holds a court for those who speak to her, and she is perpetually trying voices. She recognized Mr. Lowell's from the first, and appointed him really her speaker-in-chief. She has a peculiar need, which when you know her well you understand, of being eased off with herself, and the American Minister speedily appeared just the man to ease her.

"Mr. Lowell immediately found himself, whether to his surprise or no I am unable to say, the first of after-dinner speakers. It was perhaps somewhat to the surprise of his public there, for it was not to have been calculated in advance that he would have become so expert in his own country—a country sparing of feast-days and ceremonies. . . . It was a point of honor with him never to refuse a challenge, and this attitude, under the circumstances, was heroic, for he became a convenience that really tended to multiply occasions. It was exactly his high competence in these directions that constituted the practical good effect of his mission, the particular manner in which it made for civilization. It was the *revanche* of letters."

ENGLISH-SPEAKING FOLK UNITED IN HIM.

"Not only by the particular things he did, but by the general thing he was, he contributed to a large ideal of peace. We certainly owe to him (and by 'we' I mean both countries—he made the plural elastic) a mitigation of danger." The "common admiration" for him strengthened the bonds of peace. He knew how to work the spell which would quiet the "prying Furies" of international dissension. "The spell that worked upon them was simply the voice of civilization, and Mr. Lowell's advantage was that he happened to find himself in a supremely good place for producing it. He produced it both consciously and unconsciously, both officially and privately, from principle and from instinct, in the hundred spots, on the thousand occasions, which it is one of the happiest idiosyncrasies of English life to supply."

THE WASHINGTON "SPECIALS."

THERE is a readable article in the January *Cosmopolitan* by T. C. Crawford on "The Special Correspondents at Washington." Many people will be surprised to learn what influential and well-paid positions some of these gentlemen hold. These are the political correspondents, who are not required by the great papers they represent to spend their energies in describing matters and events of merely social importance. They must be men of sufficient cultivation, ability and tact to obtain the confidence, or at least the good will, of the great political leaders. The volubility of the lesser congressional fry will not suffice. Mr. Crawford takes pains to explain that the true inwardness of important affairs can only be obtained by going to the fountain-head. The "specials" are the only beings who can do this. Mere Congressmen can't. "I once heard," says Mr. Crawford, "an honest member of Congress say that he read the New York newspaper for the purpose of finding out what was going on in the House of Representatives."

"SECRET" SESSIONS OF THE SENATE.

There is something *naïve* in the way this writer proves the infallibility of those great institutions, the New York Associated Press and the United Press.

"The executive sessions of the Senate are supposed to be secret. Their proceedings are held behind closed doors, while Senators are pledged by their honor not to mention a word of what takes place behind them. Yet the two news services can always be trusted, in the event of any session of importance, to furnish an accurate report of what takes place, even to a record of the votes cast in a close or exciting contest."

ELECTRICITY GALORE.

The stereotyped exciting incident of two rival newspaper men madly racing for the same wire, the successful one setting the operator at work on the Old Testament while his despatch is getting written—all this must be banished to the dusky realms of tradition. For now each chief correspondent has his own private wire running to his editorial room in New York or Chicago or Cincinnati. And outside, the large telegraph offices have been organized so elaborately that it would hardly be a possible feat to "stick" them. The Washington office of the Western Union alone has sent out over 400,000 words in a single evening.

"I once gave Mr. Young, the chief of the Western Union's operating room, a public document containing 15,000 words. Under the conditions given, the document could be had for only half an hour. It was not possible to copy it, and the document could not be marked or disfigured in any way. Mr. Young took this precious paper, separated deftly its numerous leaves, distributed it through his great office, and in twenty-five minutes' time the 15,000 words were on the register in New York, and the document, without a spot upon it, was restored to its owner."

NERVES AND COLLEGE GIRLS.

IN the January *Atlantic* Annie Payson Call touches an important theme in her paper on "The Greatest Need of College Girls." She points out that while the woman's college proper has been modelled after the traditional and existing college for men, the former has failed lamentably in one fundamental department—physical culture. While the authorities that be of our great men's colleges have all they can do to restrain students from over-indulgence in athletics, the gymnasia of Vassar, of Smith, and of Wellesley are ill-attended, inadequate in their influence, are *bêtes noires* to the college woman; "they take up too much time."

THE NECESSITY OF RELAXATION.

"It does not require acute perception to find the greatest physical need among women in our schools and colleges. A collective need is most often an exaggeration of the average individual shortcoming. No one who has been an inmate of a large college for women will deny the general state of rush and hurry which prevails there. 'No time,' is the cry from morning until night. Worry and hurry mark the average condition of the school-girl. If she is not hurried or worried herself, through the happy possession of a phlegmatic temperament, she cannot entirely resist the pressure about her. The spirit of the place is too strong for an individual to be in it and not of it. The strain is evident in the faces of students and teachers. It is evident in the number who annually break down from over-study. More pitifully evident is it in those who have not wholly broken down, but are near enough the verge of disaster to have forgotten what a normal state of mind and body is."

This rush through life with its casual—and consequent—accompaniments of morbid conscience and self-consciousness is wracking the mothers of an already too nervous race. The writer before us has no hesitation in ascribing the superiority of English women's colleges over our own to the more robust physical conditions of students in the former. But it would be actually a minor evil if it were only that our Vassars and Wellesleys did not produce a Miss Fawcett once in a while. It is when this nervous, over-wrought college graduate, who has rushed and trembled through three years of examinations, is wedded to a likewise rushing, nervous, over-wrought American business man, that the great evil comes; when they become the parents of small nerve-bundles, who will hurry through life as their father and mother did, only a little more so—that is the misery of it.

WHAT A MODEL COLLEGE WOULD DO.

"Let us suppose a school started in the United States, having in its scheme a distinct intention of eliminating all hurry and worry, and training girls to a normal state of active repose. Suppose that to be the main idea of the school. To get rid of the 'no-time' fever the teachers would need to

accept the fundamental principle that it is not the acquisition of knowledge, but the training of power to think, which is the justification of school or college. A girl can at most gain in her school life but an iota of the knowledge which is possible to her, but she can gain the power of acquiring knowledge. . . . When a girl feels rushed she begins to lose mental power in proportion, however well she may seem to work at any one time.

"There must be vigorous exercise, plenty of food carefully chosen, long sleeping-times; a friendly attitude and perfect confidence between students and teachers must be cultivated, but without emotionalizing." Then "there still remains for our school a distinct power to cultivate, a power to be gained through repose; not a forced, a studied, or a flabby repose, but a natural repose which is self-forgetful and often delightfully active."

The writer's practical suggestions and hints as to how this regenerating "freedom" is to be attained are most valuable. She outlines the work of a class in physical culture. In its exercises, she lays the greatest stress on the systematic cultivation of rhythmic deep breathing. In the calisthenic or other exercises for "suppling up" the joints and muscles the motions should never have a suspicion of nervous jerkiness, but should only be rapid when rapidity comes with a natural ease.

THE FOUR HUNDRED OF WARD M'ALLISTER.

IN the new monthly, the *Beacon*, there is a rather sensible disquisition on a phase of New York society life. Mr. Chauncey Van Hudson is the writer, and he calls his paper "A View of the Four Hundred."

NOT BRILLIANT, BUT THEY ARE GOOD.

Mr. Van Hudson hastily sketches the former state of purity of the Knickerbocker aristocracy and its subsequent survival, in spite of certain influences of people who wore their "Van" at the wrong end. It is somewhat interesting to note that in the good old days, too, the West End of London and its denizens were worshipped quite as at present.

Then this writer gives his "view" of the Four Hundred. He thinks that they are innocuous.

"Uninteresting, alas! they ordinarily are. Their conversation is of triviality trivial. For art and literature they usually care not at all. An opera box with them is a place in which to show dresses or persons, receive callers and chatter banalities. And there is nothing more noticeable about their gorgeous houses than the unused look of the books in the library. But at the same time they are virtuous. And another good point about these women is that they generally accept bad fortune gracefully." And our attention is called, too, to the somewhat dubious charitable labors of the gilded feminine youth.

AND THEY ARE HEALTHY.

Mr. Hudson thinks that, like their English exemplars, the Knickerbocker youth of both sexes are

robust and healthy. Drag hunts, polo, pigeon-shooting and the like do not, he points out, go with excessive dissipation. As for the maiden, "she plays games, rides, walks and swims, and the display of feminine terror is to her the worst possible bad form. So, also, is it bad form to pretend, as women pretended a generation or so ago, that it was unfeminine to eat heartily. On the contrary, if it falls to one's lot to lunch one of these damsels a thoroughly safe order is a sirloin steak and a bottle of claret; her mother would probably have preferred an ice or some tea."

THE HEBREW MERCHANTS OF NEW YORK.

AMONG the most striking of the facts which Richard Wheatley relates in his *Century* article on "The Jews in New York" are some statistics of their business importance. The Hebrew population of about 250,000 give the following results.

"Dry and fancy goods absorb the energies of 514 firms, the aggregate rating of whose capital is \$58,000,000. Names of proprietors are as familiar in the mouth as household words to multitudes of shoppers.

"In the manufacture and sale of clothing—Mr. Max Cohen, editor of the *American Hebrew*, being the authority—there are 264 firms with \$24,000,000 capital; 31 firms, with over \$7,000,000 invested in business, are in the cloth trades; 169 firms, with \$12,000,000 invested, make and sell hats and gentlemen's furnishing goods. Tobacco and smokers' articles engaged the attention of 165 firms possessed of \$15,500,000 capital in 1890, while 94 firms, with \$10,000,000 capital, are pre-eminent in the wine and liquor trade. Jewelry, precious stones, and optical goods employ the activities of 133 firms and the power of \$8,500,000. Leather findings and hides are but little less acceptable objects of commerce, judging from the 83 firms with nearly \$7,000,000 of capital that deal in them. So is it with paints and glass, bought and sold by 38 firms, with a capital of nearly \$6,000,000. Furniture, bedding, and upholstery statistics furnish the names of 37 firms whose \$2,750,000 are utilized in the production and sale of these articles. Seventy-four persons or firms have invested about \$5,000,000 in the meat business, and 416 about \$37,500,000 in miscellaneous trades. The average rating of capital controlled by all these 2,018 merchants is \$207,388,000.

"In no city have the Jews been more successful as traders than in New York. Of the 400 buildings on Broadway from Canal Street to Union Square the occupants of almost all are Hebrews, over 1,000 wholesale firms out of a total of 1,200 being of that race. Hebrew firms also predominate on the streets contiguous to Broadway within the territory named. Nor elsewhere have they been more successful, on the whole, as bankers and financiers. The 35 firms whose average rating in 1890 was over \$13,000,000, but whose available capital is, in all probability,

\$100,000,000 or more, include the names of Seligman, Hallgarten, Wormser, Lazard, Scholle, Kuhn, Loeb, Schiff, Ickelheimer, Speyer, Schafer, and many others, some of whom are more conspicuous for philanthropy and patriotism than for wealth.

"Holdings of real estate by the Jews in New York are estimated at from \$150,000,000 to \$200,000,000, and five-eighths of the transfers are said to be for their account."

A GOOD TIME COMING.

THERE are some rather attractive thoughts in a short paper, "The New Civilization Depends on Mechanical Invention," contributed by Dr. W. T. Harris to the *Monist*.

He considers that the printing-press and the steam-engine are the necessary stepping-stones to music, poetry, architecture, sculpture, painting—"these fine arts portraying man's victory over wants and necessities."

THE INCREASE OF COMFORT.

But more striking is the optimistic view which Dr. Harris takes of the constant increase in individual and collective production, and the results we are to expect therefrom.

"The average production of man, woman, and child in the United States increased in the thirty years between 1850 and 1880 from about 25 cents per day to 40 cents per day—an increase of over 60 per cent. This means the production of far more substantial improvements for human comfort. Finer dwellings, better roads and streets, fences for lands, drainings and levellings, and the processes necessary to bring wild land under cultivation, artificial supplies of water and gas, the warehouse and elevators, and the appliances of commerce, and, finally, the buildings and furnishings of culture, including churches, schools, libraries, museums, asylums, and all manner of public buildings. Great Britain, the leading nation in commerce and manufactures, according to the returns for 1888, distributed comfortable incomes of \$1,000 and upward to each family of 30 per cent. of the entire population, and the remaining 70 per cent. averaged \$485 per annum (for each family). France provided incomes of \$1,300 per annum for 24 per cent. of its families. This shows what great capitalists are doing for the creation and distribution of wealth. Italy showed by its income returns that less than 2 per cent. received incomes of \$1,000 and upward, while 98 per cent. of the families averaged less than \$300 income. Italy makes little use of steam power and labor-saving machines."

SOCIALISM UNNECESSARY.

To such an extent is this geometrical progression of production raising the standard of living in the countries that most foster mechanical invention, that Dr. Harris believes society will need no revolutionizing.

THE PERIODICALS REVIEWED.

THE FORUM.

THE *Forum* for January contains fourteen articles, four of which, "The Pope and the Future of the Papacy," by Professor Geffcken, "Theological Education and Its Needs," by Dr. Briggs, and the two papers on the Louisiana lottery by Judge Frank McGloin and Mr. John C. Wickliffe, are reviewed among the Leading Articles.

THE SECRET BALLOT.

Mr. Joseph B. Bishop gives a good summary of the progress of ballot reform in this country. Thirty-three States have now adopted the secret ballot. Twenty-six, according to Mr. Bishop, have passed good laws; three—California, Connecticut, and New Jersey—poor laws; and one, Maryland, a fair law. Of the two principal forms of ballots adopted by these States, the alphabetical blanket-ballot and the party-group blanket-ballot, he regards the alphabetical arrangement as the more desirable.

THE LATE CRISIS IN BRAZIL.

The crisis in Brazil which resulted in the overthrow of President de Fonseca had its origin, according to Courtenay De Kalb's account in this number, in a contest between the Administration and Congress over the drafting of a currency bill. The conflict was precipitated by the refusal of the President to sign the "Incompatibility Bill," which provided that no one should hold a state and a federal office at the same time. "The veto was an act of stubbornness born of the lamentable policy of systematic opposition then prevailing. Congress secured a two-thirds majority to pass the bill over the veto, by excluding the vote of Senator Pedro Paulus Fonseca, the President's brother, who, as Governor of Alagoas, was said to be deeply interested in the result. Negotiations for a reconciliation between Congress and the executive which had been pending were instantly broken off. Congress next retaliated by passing a bill denying the right of veto to the President."

This act on the part of Congress was held by the President to be in direct violation of the Constitution, and he forthwith dismissed the National Assembly on the grounds of incompetency. "There appears to have been no intention," says Mr. De Kalb, "of doing more than to carry the question to the people, but an uprising similar to those which had driven three monarchs from the helm of Brazilian affairs forestalled the decision of the ballot-box." The Republic asserted itself and the dictator resigned.

REPEAL OF THE SILVER LAW OF 1890.

Mr. George S. Coe contends that the silver law of 1890 "is not reciprocal in its operations, because the Government, in doing business as a banker, does not deal with its customers, the public, upon equal terms. It buys silver bullion at market prices, paying for the same in currency notes, but when a holder of the notes desires to redeem them he can get back only silver coins containing a uniform but much smaller amount of silver than the market value in bullion given for them, and therefore the notes are not redeemed at cost. The silver consequently accumulates in the Treasury at the rate of four and a half millions of dollars per month and there lies buried—a torpid and useless mass, with no practical provision for its release." For these reasons he holds that the law should be repealed.

THE BRUSSELS TREATY FOR THE SUPPRESSION OF THE SLAVE-TRADE.

Mr. Lambert Tree gives an outline of the work performed by the International Conference which met in Brussels a few months ago for the purpose of considering measures for the suppression of the African slave-trade. The treaty framed by the conference is now before the United States Senate for ratification, and upon the action of this country, it is asserted, rests chiefly the responsibility for its life or death. The treaty, in general, authorizes the adoption of rigorous measures for the suppression of the traffic in all its forms. It provides for the punishment of slave dealers and for the liberation of the victims wherever found, for the restriction of the sale of fire-arms and ammunition to slave hunters, for the regulation of the sale of intoxicating liquors to the natives and for the establishment of stations of information and control in the slave country.

Under the terms of the treaty the United States is not called upon to take any active part in the repressive measures provided for, "further than to guard its own flag from abuse by slavers in the manner regulated by the treaty; to lend its co-operation by appropriate legislation to the prevention of the introduction of fire-arms and ammunition into the interdicted region; and to provide for the punishment of any of its own citizens who may be caught participating in the slave-trade."

APPROPRIATIONS ON ACCOUNT OF PENSIONS.

General Henry W. Slocum furnishes some valuable information regarding the amount expended by various countries in pensions. As against over \$100,000,000 appropriated each year for pensions by the United States, Great Britain expends for this purpose \$25,000,000, France \$30,000,000, Germany and Austria each less than \$15,000,000, and Russia about \$18,000,000. In sum the pension-roll of the United States is as great as those of England, France, Germany, Austria, and Russia combined.

THE HEALTH OF THE SURVIVORS OF THE WAR.

From his necessarily incomplete investigations as to the average effect of military service upon the health and longevity of the men who constituted the armies of the United States and of the Confederacy in the war of 1861-65, Dr. John S. Billings finds that "while the health of some men has been improved by their military service, even to the preservation of lives that would have been lost had the owners remained exclusively in civil life, the health of the average veteran has been deteriorated by his service, and that he suffers more from illness and has a somewhat less expectation of life than other men of his age."

The Rev. Dr. Philip Schaff, of the Union Theological Seminary of New York, makes an article out of the important heresy trials which have taken place from time to time in the history of the Church in this country, giving especial attention to the recent case of Dr. Briggs.

THE *Beacon* is the name of a new magazine, the first copy of which appears for January. It proposes to devote itself to "Religion, Literature, Music, and Art," and to the reproduction of rare manuscripts. Annexed to Dr. Charles F. Deems' "Life of Washington" and William Evarts Benjamin's paper on "Washington Manuscripts" are two dozen pages of the first President's prayers, reproduced in *fac-simile*.

THE NORTH AMERICAN REVIEW.

BESIDES the two contributions on the power of the Speaker, by Congressmen Mills and Reed, and the paper on "The Pardoning Power," by ex-Governor Hill, which have been selected as Leading Articles, the *North American Review* contains the following other articles of note.

THE FRENCH NOVEL.

Andrew Lang replies to Mme. Adam's article on the French novel which appeared in an earlier number, holding that "French fiction exaggerates much in French life that, is, evil, and omits much that is noble; thus its picture cannot be correct; yet, on the whole, novels show what way the popular wind blows, and help a little to produce the modes of action and sentiment which they describe."

WAGES IN MEXICO.

M. Romero, Mexican minister to the United States, combats the prevailing idea that restrictions should be placed on this country's trade with Mexico, on account of the lower wages paid labor in that country. Wages are lower in Mexico than in this country, he admits, but, on the other hand, he holds that transportation in that broken country is more expensive, and that the working capacity of the Mexican laborers is not so great. The causes which he gives for the inferior working capacity of the Mexican laborer are: 1, That he is not so well fed and paid as his brother in this country; 2, that he generally works until he is exhausted, and his work is not, therefore, so productive; 3, that he is not, on the whole, so well educated as the average laborer in the United States; and, 4, that he has fewer wants to satisfy, and therefore less inducement to work.

NEW YORK AND LONDON "SLUMS."

Lady Henry Somerset, in her paper, "The Darker Side," draws a comparison between life in the poorer districts of New York with that in the "slums" of London. New York, in her opinion, has the advantage of London in three respects. "New York's quorum of submerged poor is smaller, they are individually more self-reliant, their women are more self-respecting. And yet so wretchedly is this class housed that all these advantages seem to be in a fair way of being lost in the vice of the system that herds them together."

THE BEST BOOK OF THE YEAR.

Each of the seven well-known persons asked to name in this number the best book of the year makes a different selection. Sir Edwin Arnold has been most forcibly impressed by Emil Zola's "La Bête Humaine." Gail Hamilton regards the legal documents in "The Maybrick Case" as not only the "best book of the year," but as the most impressive work that she has ever seen. Agnes Repplier selects Oscar Wilde's volume of four essays, "Intentions." Amelia Barr has read with most profit the "Life and Letters" of Rev. Adam Sedgwick. The most important theological work of the year, in the estimation of Dr. Charles A. Briggs, is the Bampton lectures of Canon Cheyne on the "Origin and Religious Contents of the Psalter, in the Light of Old Testament Criticism and the History of Religions." Julien Gordon eliminates from the yearly output Mr. Herbert Spencer's "Justice," part fourth of his "Principles of Ethics," and Dr. William A. Hammond names the "Century Dictionary."

IN the *Arena* for January Mr. D. G. Watts characterizes Walt Whitman as the "ugly duckling of American literature," at whom "all barnyard fowls—those who have never flown over the fence of conventionality—peck."

But are they not unawares, he asks, ill-treating a "beautiful swan?" He says of Mr. Whitman further:

"Verily, a prophet is not without honor, save in his own country. America has been slow to acknowledge Whitman's great merits, but in England he has already taken a high position. It is a shame that the country Whitman loves so well, and whose future grandeur and noblest aspirations he constantly celebrates, should withhold her praise, and that encouragement should first come to him from a land to some extent out of sympathy with his aims and teachings. Recognition long delayed should no longer be withheld. He still lingers among us, and there is yet time for the *amende honorable*." One might well wish, just at this juncture, that the disappointed life might pass out with what cheer of praise might be bestowed, even regardless of merits, but Whitman seems likely to remain for some time at least "the inventor of literary formlessness," as a contemporary, who has been recognized, calls him. The frontispiece of the *Arena* is a portrait of the poet.

THE NINETEENTH CENTURY.

THE *Nineteenth Century* for January is a good number, with several articles of more than ordinary interest, some of which are noticed elsewhere.

HYPNOTISM AND HUMBUG.

Dr. Ernest Hart reprints his recent address at Toynbee Hall. Dr. Hart takes up his parable against all manner of occult investigation, and even telepathy is to him a silly attempt to revive the failures and impostures of the past. He maintains that the clairvoyance of hypnotized persons is pure imposture. He gives very extraordinary instances in which people can be hypnotized into sleep, and he mentions that in Austria a law has been passed for the shoeing of horses under mesmerism. If you stand in front of a horse so that it has to look at you fixedly, it becomes mesmerized. Dr. Hart himself had only too great success in putting a girl to sleep by telling her to look at a candle which he declared he had mesmerized. The worst of it was that she went to sleep whenever she saw him afterward, no matter how much he willed that she should not do so.

ELECTRICAL TRANSMISSION OF POWER.

Lord Albemarle has an interesting paper which brings up to date the story of the efforts which have been made to transmit power by electricity. He makes out a good case for the utilization of water-falls to drive electric launches. The Sprague Motor Company in America utilizes it for mining purposes. He thinks there are several systems by which tramways can be successfully worked by electricity. Electrical pumps in mines is also another field in which great progress has been made. He thinks that the general Government should have power to interfere whenever the power reserved to local authorities is exercised in an arbitrary manner.

FEDERATION FOR NAVAL DEFENCE.

Lord Brassey deals with this subject in a paper the gist of which may be gathered from the following sentence:

"If the colonies were prepared to contribute by millions of sterling to the cost of maintaining the army and navy, the taxpayers of the mother-country would probably be well content to accept some extensive modifications in the constitutional functions of the House of Commons. Proposals to create an Imperial Council of Foreign Affairs and Defence might then be received with favor. But the time has not yet come for sweeping changes. We can profitably occupy ourselves with plans

for combining resources and co-operating for mutual protection against external foes."

He concludes with a word in favor of the federation of the English-speaking peoples.

THESE GOOD BARBARIANS.

Prince Krapotkin, having already shown how the principle of brotherly communism has been practised for thousands of years by the animals, is now vindicating the reputation of the barbarian. This is his account of the process of evolution in the early stages of our history:

"When the clan organization began to break up, the village community, based upon a territorial conception, came into existence. This new institution, which had naturally grown out of the preceding clan one, permitted the barbarians to pass through a most disturbed period of history without being broken into isolated families which would have succumbed in the struggle for life. New forms of culture developed under the new organization; agriculture attained the stage which it hardly has surpassed until now with the great number; the domestic industries reached a high degree of perfection. The wilderness was conquered, it was intersected by roads covered with swarms thrown off by the mother-communities. Markets and fortified centres, as well as places of public worship, were erected. The conceptions of a wider union, extended to whole stems and to several stems of various origin, were slowly elaborated."

A GOOD WORD FOR PURITANISM.

The Rev. Samuel A. Barnett has gone round the world, and has written a most interesting article, entitled "Man, East and West," in which he tells us, among other things, that he never felt so much sympathy with men who killed tyrants as he did in California. His account of India is very interesting. He thinks that all the Hindoos need to realize is the Christ whom Cromwell and our fathers followed into battle. As one result of his tour he has an increased respect for the human race. But the chief lesson that he has learned is that the Puritan spirit is the right spirit. He says:

"The devout Indian helps him to see in the versatile Japanese a capacity for religion. The pushing American makes him more hopeful about the saddened Indian, and the stable Chinaman opens his eyes to see new qualities in the Japanese. All together help him better to understand his own neighbors. At the same time, he is conscious how all come short of the standard of true manhood. All want more principle, that love of righteousness, that fear of God, which makes character strong and homes happy. All need the lesson taught by Puritans, from Moses down to Gordon.

"I return, therefore, more inclined to believe in my neighbor's own strength to help himself, and more shy of schemes which profess to help him. I would give men more responsibility; but, on the other hand, I am more inclined to ally myself with those teachers who have the Puritan spirit, who in season and out of season are conscious of law, and who in some language preach 'Cling to principle. Righteousness is the first thing.'"

TAXES AND TRANSPORT.

Mr. W. M. Acworth reviews M. Colson's work, "Transports et Tariffs;" his article is full of information and suggestion. Incidentally he describes the French law under which streets are widened, which is known as the obligation to set back. When a local authority has decided that a street needs to be widened, it is not allowed to repair the buildings which project beyond the line to which the street has to be widened. When they fall out of repair they are ordered to be pulled down as dangerous,

and the owner is then compelled to give up for public use the land on which the projecting portion stands.

OTHER ARTICLES.

The only other article is Lord Grey's paper on "Protection, Free Trade, and Fair Trade," in which he maintains that the policy of commercial treaties adopted in 1860 gave new life to the old belief in the advantages of protection. Diplomacy, he thinks, will never do anything to reduce tariffs. What England should do is to return to the free-trade policy in its entirety, and get rid of the policy initiated by the commercial treaties of 1860.

THE NATIONAL REVIEW.

THE *National Review* for January gives the first place to a readable and on the whole sensible article by Sir Herbert Maxwell, on the rural voter. Sir Herbert sees clearly that the time has gone by for ignoring the serfs of the soil, and his article is noteworthy, if for nothing else, for the demand which it contains that the agricultural laborer should have the Saturday half-holiday.

"A reduction of hours of labor in agricultural districts might be carried out without disadvantage to the employer. Even where this is not found to be practicable, a strong effort should be made to establish the weekly half-holiday. It is a cruel and dangerous error to despise the desire for physical and intellectual recreation natural to men in all stations; and the well-meant attempts to found village libraries, to organize lectures, choral societies, Primrose League *fêtes* for the amusement or instruction of the working classes, will prove futile so far as farm servants are concerned, unless one afternoon in the week can be saved for them out of the exigency of agriculture."

AS TO STATE INSURANCE.

He has also the following suggestion to make as to state insurance:

"Probably the most effective means of improving the position of agricultural laborers in this respect will be found in a voluntary plan of assisted insurance, similar to the German compulsory scheme, in which one-third of the premium is paid by the state, one-third by the employer, and one-third by the workman. Further, without invoking state interference, if landlords, farmers, and laborers in each county were to come under an agreement to contribute to a county superannuation fund, or to bear each a third of the workman's contribution to the superannuation fund of approved friendly societies, the expense to each class would hardly be felt, and ultimately there would be a marked effect on the poor-rate."

IRISH LOCAL GOVERNMENT.

The Hon. L. Agar Ellis delivers himself of the following vigorous denunciation of the Irish local-government bill which has been promised for next session:

"What the Government are about to ask their party to do is this: First, to abolish a system which has not only worked admirably, but has never been objected to, except on the score of sentiment. Secondly, to create a body in whom they have no confidence—who, they declare, will not do the work as well as it is now done. Thirdly, to ostracise a class or classes in county business—for it is not only the gentlemen who will be cut out of the management of county business. The bettermost farmers and every Protestant will be sent to the right-about."

Lady Colin Campbell writes characteristically on domestic decoration in an article the note of which is that English ladies decorate their drawing-rooms on the principle on which the bower bird ornaments its nest; namely,

by sticking into it any bright sticks, straws, shells, or buttons that it may come across.

Mr. Kebbel, writing on the greatness of Pitt, says that Lord Rosebery's "Life of Mr. Pitt" is one of the best books of its kind:

"Lord Rosebery has a natural literary grace which a little cultivation would raise to a high level of excellence, while throughout we are conscious of that nameless charm which tells us that we are in the presence of a mind of no ordinary depth and strength."

Mr. W. Earl Hodgson has rather an amusing article upon "Men of Letters and the State." It is devoted to a criticism of Mr. Besant's demand that men of letters should receive more recognition at the hands of the state, and should be regarded as suitable recipients for peerages. Mr. Hodgson maintains that there is no need for this because the peers, who, Lord Beaconsfield used to declare, read nothing, are the most literary class in the community. "It is not necessary to write a book in order to become a man of letters."

ENGLISH MONETARY QUESTIONS.

Mr. A. Egmont Hake, in an article upon "Mr. Goschen's Mission," thus states his own specific for prevention of panics:

"Legal-tender £1 and 10s. notes should be issued by the Government itself, in such a way as to leave the banking of the country uninflated and unaffected. The Government should use these notes in all its disbursements, including the payment of interest on the national debt, except, of course, in the instances when payment of notes would be inconvenient. By receiving taxes in both gold and notes, and only paying in notes, the coin circulation would be gradually, to a large extent, replaced by notes."

OTHER ARTICLES.

Miss Julia Cartwright writes pleasantly about Danbury, a beautiful corner of Essex. Mr. J. G. Alger has a paper on "Women in the Reign of Terror," the period during which 177 women were executed. Mr. J. E. Gore discusses "The Mystery of Gravitation," that unsolved problem, as to how it is that matter attracts at a distance and repels when in close proximity. Mr. E. T. Buckland gossips pleasantly about "Men-Servants in India." The article "Among the Books" is to be the first of a critical series of studies of new books written with equal freedom from "perfunctory panegyric and censorious carping."

THE PHILOSOPHICAL REVIEW.

WITH the new year comes Number 1, Volume I., of the *Philosophical Review*, whose title sufficiently explains the aim of the magazine. The editor is Professor J. G. Schurman, Dean of the Sage School of Philosophy in Cornell University.

In a "Prefatory Note" Mr. Schurman calls attention to the fact that in America philosophy alone among the sciences and arts is without an official organ. He considers that the American nation is peculiarly fitted by its character and surroundings to do great work in the domain which his journal is to represent, and to support this view he draws an ingenious parallel between the Americans and the ancient Greeks, the most philosophical thinkers that the world has seen.

The *Philosophical Review* is to be published bi-monthly. The co-operation of most of the foremost philosophical teachers and writers of America and many of those of Great Britain and the European continent has, it is announced, already been secured by its editors. It is handsomely printed and neatly bound.

THE CONTEMPORARY REVIEW.

THE first and last papers in the *Contemporary Review* are noticed elsewhere. The others are of varied interest. Mr. Frank H. Hill's "Revival of Henry the Eighth" is one of the few semi-theatrical papers which have appeared in the *Contemporary Review*.

THE LONDON WATER COMPANIES.

Mr. Archibald E. Dobbs, the indefatigable, having rested for some years from his labors, now returns, like a giant refreshed, to the attack upon the London water companies, which raise a revenue from the metropolis of £1,789,000, of which £647,000 goes in working expenses, while the remainder goes in dividends. Mr. Dobbs reviews the legal rights, privileges, and obligations which affect the companies first as a whole, and then which affect them as separate corporations. He winds up with illustrations of the illegal charges which are at present enforced whenever possible by the companies. The instances which he gives are likely to encourage the householder to make a fight against extortion, for the water companies seem to be constantly trying it on, and when resisted, often do not appear to defend their charges in the police court.

MR. ARCHIBALD FORBES AND LORD WOLSELEY.

There is little love lost between the war correspondent and the commanding general, and in his article on the "Failure of the Nile Campaign" Mr. Archibald Forbes takes occasion to let Lord Wolseley have it as hot as he knows how. "Every one knows," says Mr. Forbes, "that the campaign to rescue General Gordon was a failure, but no one who has not studied the long-delayed 'Official History of the Campaign,' carefully 'revised' as that work has been, can have a conception how profound and utter that failure was. The whole business was one of amazing amplitudes, of strange miscalculations, of abortive fads, of waste of invaluable time, of attempted combinations which, devised in ignorance of conditions, were never within measurable proximity of consummation, of orders issued only to be changed and dispositions indicated only to be altered, of lost opportunities, wrecked transport, and squandered supplies."

The fault, of course, was Lord Wolseley's, or, as Mr. Forbes calls him, "the commanding general." He did not discover the necessity of a camel corps until it was too late, and then he muddled things. Mr. Forbes asserts that Lord Wolseley might have extricated Gordon a fortnight before the fall of Khartoum, if he had not allowed end to be subordinate to means, and had been ready in expedients to relieve the situation thus created.

THE LAST ARTICLE OF THE BISHOP OF CARLISLE.

The Bishop of Carlisle's last article is entitled "Probability and Faith." His closing words are as follows:

"And hence the general conclusion at which I arrive and which it is the purpose of this article to recommend and enforce, is this, that probability and faith have been joined together by God, and must not be in any way put asunder."

"A rational acceptance of the probable, accompanied, or rather inspired, by a divine element of faith, may be regarded as constituting the higher life of man, somewhat as body and soul combine to constitute humanity. Each needs the other, and it is when the two co-exist and co-operate without friction or interference that health and happiness result."

HOW THE FRENCH WOULD SOLVE THE ENGLISH LAND-QUESTION.

The Rev. W. Tuckwell describes a visit of investigation which he recently paid to France in order to ascertain

how the rural population fares across the Channel. He gives an account of his discoveries in a brief paper, entitled "Village Life and Politics in France and England." The picture is very highly colored; he describes, for instance, a market gardener near Paris, who employs fifteen men on two acres of land devoted to growing asparagus, out of which he makes an annual profit of a thousand pounds:

"Questioning everywhere innkeepers, wayfarers, fellow-travellers in hotel and railway carriage, we met with unbroken testimony to the prosperity, freedom, thrift, of the laboring peasant, as due to the facility of acquiring land at will and cheaply, consequent on the extinction of great land-owners at the Revolution, and the centrifugal distribution of the soil which followed it."

In England, says Mr. Tuckwell, the peasantry is miserably housed, underpaid, servile, despairing; in France he is decent, well-to-do, independent, hopeful. The French village commune is what our English parish council will be. The councils are elected for five years by all the villagers twenty years old and upward, in the proportion of one councillor for every hundred of the population. The councillors choose a mayor from among themselves, and they control sanitation, public-houses, the octroi, poor-relief—everything except the church and the school. Next month Mr. Tuckwell will give us a companion picture in contrast, which will show us the miserable state of things in an English rural district.

THE DANGER BEFORE LABOR.

In the story entitled "A New Capitalist" Mr. Francis Adams preaches his favorite doctrine of the necessity of cultivating intelligence, at all costs and all hazards, as the first thing needful. Mr. Adams says:

"Labor shows us in Australia, where it is alone yet powerful enough to have anything like a free hand, what it is really after, and the civilization which it rules will be a hell of mediocrity, pululating into corruption and decadence; at best a China, at worst an easy prey for the first incursion of a more vigorous stock. It will not advance us one step toward the true civilization, not to say toward the resolution of the great human problem. Already the labor men decree that none but a labor man shall stand by them. Do you guess what that means? It means that the masses are to 'run' talent and genius tomorrow, just as the classes 'run' them to-day, for the profit and pleasure of the 'runners;' and once more the weary, heart-sick web shall be spun by the stupid spider, and Nature shall sit, savage and sardonic, enthroned on our bones, and drinking our blood from her cups of gold, while Time, in the gray depths of space, waits in his lethargic stupor till she, too, falls prone in an everlasting oblivion."

THE NEW REVIEW.

THE first shilling number of the *New Review* appears this month with the first three chapters of Mr. Carlyle's unpublished novel of "Wotton Reinfred." On turning over the pages of Mr. Carlyle's effort we are reminded of Goldsmith's criticism of Samuel Johnson as a writer of fables. "He would fail," said Goldsmith, "for he would make his little fishes talk like whales." Mr. Carlyle makes the characters in his novel talk too much like Scotch philosophers. It will have to improve a great deal, if it is not to make Mr. Carlyle's admirers wish that it had remained unpublished.

ENGLAND IN EGYPT.

Mme. Adam gives us a summing up of those opinions which have been awakened in a French mind by the acts

of the occupying government in Cairo. The net effect of her paper, however, will be the reverse of that which she desires. She maintains that whoever holds Egypt holds the canal, and whoever holds the canal can prevent any effective action in the extreme East. In that sentence she justifies the determination of England, whose interests in the East immeasurably exceed those of all Europe put together, not to surrender a position which she cannot honorably abandon until Egypt is strong enough to stand alone. Unfortunately for the wishes of those who clamor for evacuation, the more England reforms the Egyptian Government the less possibility is there of her withdrawing. As Mr. Edward Dicey says in the article which follows Mme. Adam's:

"The plain truth is that Egypt, though more prosperous, better administered, and more civilized than she ever was before, is less able to govern herself by herself than she was before the British troops set foot in the country. We have, by the very nature of our reforms, weakened the authority of the khédive, curtailed the power of the pashas, and overthrown the influence of the sheiks by whom the village communities were kept under a sort of rude control."

Mr. Dicey is very clear and outspoken as to English duty in the matter. He says:

"Mandate or no mandate, we have got to remain in Egypt. Our military occupation has taught us that the possession of Egypt involves the command of the Suez Canal. Whether we like it or not, the Suez Canal is our highway to India, and as long as we continue to be masters of India we cannot allow the Suez Canal to pass out of the control now secured to us by the presence of our troops in Egypt."

THE FUTURE OF THE ENGLISH DRAMA.

Mr. Henry A. Jones replies to Mr. Traill with a defence of the literary drama. Mr. Jones says:

"Eminent literary gentlemen must not be contemptuous of those who are fighting a tough fight with all the giant forces of theatricality, conventionality, indifference, jealousy, folly, and ignorance, that they may gain a little secure foot-hold where the art of portraying our national English life can be practised without the terrible necessity of immediately pleasing the crowd. We may not succeed. The English theatre may drop back into imbecility, impotence, disrepute, and paralysis. But if it has any future as an art, if it ever becomes operative in the life of the nation, it must come the way I have indicated. It cannot grow toward conventionality, toward tricks, toward violent and outrageous situations, toward stage-device and illusion. There's nothing but death before it that way. If it lives and flourishes, if it grows as an art, it must draw its nourishment from the spiritual and intellectual forces of the nation, not from the stale air of the footlights. And the English drama is beginning to tap these great reservoirs and to find nourishment there. And its enemies and false friends rage. But it holds its way."

OTHER ARTICLES.

The Duchess of Rutland, in the first part of a paper entitled "How Intemperance Has Been Successfully Combated," explains the work of the Church of England Temperance Society, and pleads ardently and earnestly for the establishment of institutions which would take the place of the public-house. She says:

"Would, indeed, that every hamlet in our land possessed a public-house without the drink, open to all, with no rules or regulations! Would that a village hall, a reading-room, and a temperance society existed even in the smallest village!"

THE FORTNIGHTLY REVIEW.

THE January *Fortnightly* is hardly up to its usual high standard. A fair paper on the "Conservative Foreign Policy," by Sir Charles Dilke, begins the number, and Mr. Mallock's story ends it. Sir Robert Ball publishes his remarkable British Association address on "The New Astronomy," and Sir Henry Pottinger describes how he shot bear and elk in Norway. Mr. Coulson Kernahan discourses upon Philip Bourke Marston.

AN IDEAL FOR THE ENGLISH SQUIRE.

The best paper in the *Fortnightly* is the second instalment of Mr. Auberon Herbert's paper, "Under the Yoke of the Butterflies." Mr. Herbert is an admirable writer, and when he condescends to rein in his Pegasus is full of helpful suggestiveness. He preaches his gospel faithfully with eloquence and fervor. His satire is light and searching, and his picture of the monotonous uniformity of life in English country houses is painfully true. But why need it be so? he asks:

"Given their great opportunities, why should not each of them have served our little English world in its own way? Might not some of them have been devoted to the cultivation and spread of music in their neighborhood, or to some form of art, or to the effort to spread the taste for dancing and acting among the people; or to the cultivation of some form of local history, or of sanitary knowledge and household economy? Might not some of them have possessed their chemical laboratory, and have been devoted to experiments in agriculture, after the fashion of which Sir John Lawes has set such good example; and others to experiments in small holdings, much as the late Lord Tolemache has done; in a word, might not every great house, that was not simply a butterfly haunt, have played the part on a smaller scale that the Italian cities once played for Italy, each famous for the pursuit of some art or some knowledge, each impressing upon the general life the seal of its own peculiar talent? Unhappily fate and the nineteenth century have decreed otherwise."

THE BLIND GUIDES OF ITALY.

"Ouida" indulges once more in a wild and passionate wail over the destruction of all that is distinctly Italian in Italy.

"In other centuries she was the light of the world; in this she deliberately prefers to be the valet of Germany and the ape of America.

"Italy might be now, as she was in the past, the Muse, the Grace, the Artemis, and the Athene of the world; she thinks it a more glorious thing to be only one among a sweating mob of mill-hands.

"Italy, beautiful, classic, peaceful, wise with the wisdom inherited from her fathers, would have been the garden of the world, the sanctuary of pure art and of high thought, the singer of immortal song. Instead, she has deliberately chosen to be the mere imitator of a coarse and noisy crowd on the other side of the Atlantic, and the mere echo of the armed bully who dictates to her from the banks of the Spree."

IN the *New England Magazine* for January Julius H. Ward contributes a sketch of Phillips Brooks, in which he fully appreciates the significance of the election of the new Bishop of Massachusetts. "Bishop Brooks is in that central position in public interests among Americans which Milton occupied in the political and religious convulsions in England during the middle of the seventeenth century. He is not only a distinguished preacher, but, to use the language of one of his friends, 'a twelve-sided man.'"

THE WESTMINSTER REVIEW.

THE most serious paper in the *Westminster* for January is Mr. Walter Lloyd's article on "Inspiration and Truth." Mr. Lloyd claims that the most elementary conception of the divine influence upon human thought demands that we ought to refuse to accept as inspired anything which is demonstrably untrue. Mr. D'Acosta has a brief paper on English Indian frontier expeditions, the gist of which is that India will become bankrupt by the growth of military expenditure, chiefly incurred by uncertain and heavy demands for frontier expeditions.

Miss Matilda L. Blake strings together a list of offences against women which have been treated with comparative leniency, while offences against property have been treated with severity, in order to support her thesis that women are not protected, and she presses the plea for the recognition of the citizenship of women. Charles Kingsley said: "Women will never obtain moral equity until they have civil equality," and Miss Blake adds that without moral equity any high spiritual development is impossible.

Lady Florence Dixie takes up her pen in order to denounce the horrors of sport. Never again in life, she says, will she raise gun or rifle to destroy the life of an animal. She has seen the horrors of sport to the utmost. Sport, she says, is horrible; the memory of her exploits in the field haunt her with a huge reproach; she fain would never have done those deeds of skill and cruelty. She thinks that it is quite possible to have sport without cruelty, and she would rather ride to the hounds after a well-laid drag than after a living fox.

There is a somewhat Spencerian article on the "Nature of State Interference," the writer of which explains the law of anticipatory interference and the working of the law of compensation.

HARPER'S MAGAZINE.

FROM the January *Harper's* we select the Vicomte de Vogüé's paper on "The Neo-Christian Movement in France" as a Leading Article.

THE EXPOSITION.

Julian Ralph occupies quite his share of *Harper's* this month in two long descriptive articles, one of which is concerning "Our Exposition at Chicago." Mr. Ralph has been studying the plans and buildings, and enthusiastically predicts success in fullest measure for the World's Fair. He says that the general spectacular effect of the fair will be Venetian, or "what the poetic comprehension conceives that Venice might appear if she were in gala attire, and her beauties, seen under a flood of electric light, were effectively concentrated along two miles of the Adriatic shore."

Many people, especially of the Knickerbocker persuasion, are grumbling that Chicago should ask Congress for help after having promised to furnish herself the sinews of war. It may be said in answer that the \$5,000,000 asked of Congress is to be secured by the gate receipts; and the explanation of Chicago is not to be ignored, that "the necessity for this sum was brought about by the National Commission, which so enlarged the classification lists of exhibits as to greatly widen the projected scope of the exposition and to make \$10,000,000 inadequate for the purpose."

This paper is accompanied by a plan of the exhibition grounds, which resembles a feeble edition of that published in the December REVIEW OF REVIEWS.

Mr. Ralph's second paper is on British Columbia, "Canada's Eldorado," the home of the salmon, the grizzly, and the coast Indian.

Walter S. Drysdale writes on that most picturesque incident in American history, "Aaron Burr's Conspiracy and Trial." We don't see that Mr. Drysdale is very successful in his attempt to put a better light on Burr's character. Instead of a "crafty and dangerous traitor," he would make his subject "only a sharp, ruined lawyer, at bay with his countrymen and with his times, seeking at a dash to become the Napoleon of Mexico."

"Had Burr's boats," says he, "moved down the Ohio in the beginning instead of the end of 1806, his expedition might have had official countenance and been a splendid success."

"The London of Charles II." is Mr. Walter Besant's theme this month. It is the period of the Great Plague and the Great Fire of London. The fact stated by Mr. Besant that Charles sent £1,000 every week to help feed the plague-stricken citizens may make "The Deplorable" a trifle less to be deplored.

In the literary vein proper, *Harper's* contains two very attractive contributions, which happen, in subject and treatment, to be as far apart as the poles. The first is Mr. Howells' one-act comedy-drama, "A Letter of Introduction," a delicious little affair. "The Sorrow of Rohab," a poem by Arlo Bates, in the first place is quite excellent blank verse, and, in the second, there is a strength of plot and sensuous passion of beautiful description which really holds one captive.

THE CENTURY.

THE *Century* for January is, as usual, a fine number.

We give fuller space among the Leading Articles to Dr. J. M. Buckley's paper on "Witchcraft," to Statistician J. R. Dodge's exposition of "The Discontent of the Farmer," and to the brilliant serial novel by Rudyard Kipling and Wolcott Balestier, "The Naulahka."

JUDAISM AND CHRISTIANITY.

There are two remarkable and undeniably eloquent pages, over the signature "Josephus," dealing with "The Jewish Question." After analyzing in a masterly way the essential factors of the situation, this anonymous writer concludes:

"Deep in the heart of Judaism is enshrined a sacred, an immortal, word—duty—which makes of man a moral being and links him to the moral source of the universe. Deep in the heart of Christianity is enshrined a sacred and immortal word—love—which makes of man a spiritual being and links him to the divine source of all life. Humanity needs both these words in order to become the perfect creation it was meant to be. The one gives the conscience, the other the heart of mankind; the one is the masculine, the other the feminine, element of the world. Judaism gives the Ten Commandments and Christianity the Beatitudes. But only the two together can yield the perfect ideal—the love that is simply the highest duty and duty that is lost in love. And in order to come into this closer, higher union, into the faith which makes humanity whole and not a thing of parts and the truth which makes men free, fixed and formal codes must disappear; the outer framework of history and theology must fall away, and spirit be left free to seek spirit. Then, and then only, will life have its whole meaning, as part of a larger life whose beginning and end are hidden from mortal vision. Religion will have its full sway, and yet there will be none who persecute and none who are persecuted, 'for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

A glorious dream, if only a dream! Perhaps one of those visions which the people were once without.

The opening paper of the number has also to do with the tribe of Abraham, being an elaborate description of "The Jews in New York and Their Customs," by Richard Wheatley.

"The face of the Jew is toward the future," he concludes, "but whether that future will bring repatriation is a matter of indifference to the reformer. He wills none of it. 'New York is my Jerusalem,' he says. 'The United States of America is my country. In fact, my Jerusalem is wherever I am doing well. I don't want to go to Canaan and would not if I could.'" But Mr. Wheatley does not mean to say that there are not more orthodox Hebrews who would consider such talk sacrilege.

E. L. Godfrey, one of Custer's troop commanders, gives a graphic history of "Custer's Last Battle," illustrated by the admirable drawings of Frederic Remington. The much-talked-of tragedy has rarely been brought so near as in the story of this soldier, who was all but a participant.

SCRIBNER'S MAGAZINE.

IN *Scribner's* for January appears an article by Frederick Smyth, Recorder of the City of New York, on "Crime and the Law," which we treat at greater length among the Leading Articles of the Month.

Mr. and Mrs. Blashfield have an exceptionally lively article this month under the title "A Day With the Donkey-Boys." Karmak, Luxor, and Thebes quite lose their ponderous proportions under the treatment of these gay travellers. Of all the sights, they say the most fascinating are the small children of Egypt. "Imagine Barbedienne's bronze Cupid transformed to softest flesh, all melting curves and deep dimples; look through smoked glass at the round-cheeked, grave-eyed cherubs of the Renaissance; or fancy the dusky-tinted Tanagra Loves with their little cloaks and printed hoods, and heavy wreaths, dancing, frolicking, laughing, and you may have some idea of the baby graces of the young Egyptians, graces that even ophthalmia, wretched feeding, and neglect cannot destroy." The illustrations of E. H. Blashfield are quite spirited.

William F. Apthorpe contributes the first of a series of papers on "Paris Theatres and Concerts." This first chapter concerns "The Comédie Française and the Odéon;" it is unusually well done, and the accompanying illustrations and portraits are examples of *Scribner's* best style of work. The Théâtre Française was founded away back in 1680, and of all the Paris theatres is the "most evidently and unmistakably historic."

Art subjects appear in the "Correspondence of Washington Allston"—which gives occasion for the reproduction of some of that artist's vigorous work in chalk-tracing—and in "American Illustration of To-day," the latter by William A. Coffin. Mr. Coffin's remarks and the reproductions accompanying his article are calculated to have some bearing on the question lately mooted of what Americans are accomplishing in art. Mr. Will H. Low, who is getting a good deal of—undoubtedly deserved—magazine mention these days, is fully appreciated in text and illustrations.

"Bokhara Revisited" is the title of a good descriptive article by Dr. Henry Lansdell, who for a second time has bearded the Emir in his den. He finds the Bokhariots visibly improving under the influence of Russia and the guidance of their progressive ruler. "So vain, indeed, and so ignorant were they on my former visit that, on my thinking to surprise the young bek by describing our 110-ton guns and their enormous projectiles, he replied, 'Yes, ours are like that too.'"

THE CHAUTAUQUAN.

AN uncommonly good paper is a brief *résumé* of the progress of the past century, by Professor E. A. Freeman. Whatever the French Revolution has done for France, it has undoubtedly awakened England to notable reforms—reforms won not by breaking with the past, as did the more mercurial nation across the Channel, but reforms wisely and steadily worked out. The removal of the disabilities of Non-conformists, the popular reforms in the House of Commons, the repeal of corn duties, the establishment of general education, all this, combined with numberless minor changes, has rendered England democratic, even more so than America, as the real ruler, the prime minister, can be got rid of whenever the House or the people will it, instead of holding on to the close of a fixed term. The English Church, prodded on one side by the movements of dissenters, on the other by the Roman Catholic movement, has thrown off its lethargy and become a living body. Religious thought is unconfined. The social changes have been even greater, while science can almost be said to have had its birth within these past hundred years. A tendency not to be lost sight of is the awakened interest in the past, which, though seemingly a paradox, has been one of the most potent factors in the progress of art, literature, and religion.

Mr. Edward Arden reviews the progress of Nationalism, whose platform, he thinks, "is made of principles which have stood the test of business applications." So great has been the growing control of municipal government of industry that the public is prone to lose sight of the need of national control. The chief conditions for the transference of monopolies to the central Government is that "the state should pay for the actual capital invested, as represented in the working property and improvements, according to a fair valuation, as they exist. For this franchise there should be no compensation, unless it originally cost something, and then only the price of its purchase in the first place should be paid."

Professor John Trowbridge, of Harvard, discusses the feasibility of transmitting power from Niagara Falls to the World's Fair by means of an alternating electric current. Such an experiment has not as yet succeeded for a distance greater than 100 miles, but Professor Trowbridge thinks that, with the numerous recent improvements, the 500 miles between Niagara and Chicago can be overcome.

OVERLAND MONTHLY.

IN the January *Overland* Kate Douglas Wiggin tells, in most lively manner, how she spent "A Day in Pestalozzi-Town," which is Yverdon, on the southern bank of Lake Neuchâtel. She found there the celebrated old educator's methods still in active operation, and the recognition of the simplest villagers showed that he was not without honor in his own country. The name of Froebel, however old, did not prove so talismanic.

That very picturesque region, Lower California, is described by Charles Howard Shinn, chiefly as to its old Spanish churches and the traditions connected therewith.

Professor Edward S. Holden makes the first of a series of contributions descriptive of the work at the great Lick Observatory. "Photographs of the Moon" is the title of his paper this month. Of our nearest astronomical neighbor he says: "There is almost no atmosphere; its temperature probably never rises above zero; there is no running water, therefore its volcanoes are probably all extinct; it is in all respects probably a dead and not merely a dying world; there is certainly no human life there, and very likely no life at all."

INTERNATIONAL JOURNAL OF ETHICS.

THE opening and longest paper in the January number of the *International Journal of Ethics* is by Brother Azarias, on "The Ethical Aspects of the Papal Encyclical." The paper is almost entirely exegetical, bringing out in stronger relief the ethical side of the encyclical. Apart from that its most striking feature is the vigor with which Brother Azarias heaps contumely on the devoted head of the Malthusian theory, which is *à propos* of the papal assertion of individual freedom in the matter of celibacy. "Malthusianism," this writer thinks, "is false in its premises, immoral in its application, and misleading in its conclusions."

"A Palm of Peace from German Soil" has a pretty sound. It is a fine review, by Mary Kertz, of a powerful work from the pen of Frau von Suttner. "Die Waffen Nieder!" (Lay Down Your Arms!) is a volume which has attracted very general notice in Germany. Frau von Suttner's object is to paint the horrible anachronism of war in its most repellant colors; and writing always at "white heat," she neglects to combat and disprove not a single objection, no matter how apparently insignificant, to her beloved gospel of peace. Her novel is in the form of an autobiography of a woman who, introduced to us first as a young girl, grows up in the atmosphere of a war-loving society—her father a warrior by profession, her husband killed at Solferino, her boy destined from the cradle to be a soldier. The reaction caused by her husband's death and, no less, by her own good sense, leads her and her second spouse into a life of condemnation of the war-solecism.

THE ARCHITECTURAL RECORD.

THIS quarterly is thoroughly alive, from its simple but graceful cover to the end.

Perhaps the most important contribution in this mid-winter number is Prof. A. D. F. Hamlin's paper on "The Battle of the Styles." The forms of modern architecture are spread thin over a multitude of schools, or "styles," especially in America, which are about as tolerant of each other as church sects. Moreover, these different schools of form have often been determined, as Professor Hamlin says, "by no more serious consideration than the architect's personal predilection and the changing fads or fashions of the day."

The conclusion the writer draws from his historical arguments, which we have not space to summarize, is that "the only safe pilot between the Scylla of servile imitation on the one hand and the Charybdis of an eccentric originality on the other is a thoroughly disciplined and cultured taste."

There seems to be one fact that the contributors to the *Record* are generally agreed upon, whatever be their "styles"—that Philadelphia, architecturally speaking, is "the most backward and provincial of American cities." The opening article on "Architectural Aberrations" applies to the Quakers' commercial buildings Carlyle's comparison of village society to an Egyptian pitcher of tamed vipers, each struggling to get his head above the others; this forcible simile is transformed into a metaphor and sustained with enthusiasm and success by the *Record's* contributor.

To the lay reader the quaint charms of "Colonial Annapolis" will, perhaps, most appeal. T. Henry Randall describes, between "profuse" illustrations, this oldest, dearest and most picturesque of Maryland towns, many of whose houses and gardens are hardly changed since the halcyon period, a hundred and fifty years ago, when the gayest society of the colonies held its levees in them.

THE COSMOPOLITAN.

THE two more important articles of the January *Cosmopolitan*, "The Special Correspondents at Washington," by T. C. Crawford, and Joseph W. Richard's paper on "Aluminium—the Metal of the Future," are reviewed at greater length elsewhere.

Albert E. Greene, of the Kansas Railroad Commission, sketches the political struggle for that institution, which was won by the people from the railroad interest in 1883. Nowhere else, probably, has the problem of State control of common carriers been made such an important issue in local politics. The sensational fight that took place was the sign of the wide-spread reaction from a too generous policy toward the railroads. A reduction of fifty per cent. in rates during the past eight years is, in Mr. Greene's estimation, largely owing to the work of the Commission. It has also very important supervisory powers over the roads.

M. Riccardo Nobili contributes a readable article, illustrated by himself, on the Paris "Salon," the yearly exhibition which began in 1667 under the auspices of L'Académie Royale.

If Stanley's officers have anything to do with it, the light of the Emin Pasha Expedition will not be left under the bushel. "In Camp with Stanley" is the *Cosmopolitan's* share this month, brightly written by A. J. Mounteney Jephson.

"Old New York," by James Grant Wilson, is especially striking in its illustrations; one of them shows the present site of the Equitable Building in the days when it was the Damen farm-house—a little cottage so charmingly cosy in appearance that one is apt to wonder if, after all, it were worth while.

ATLANTIC MONTHLY.

THE *Atlantic* presents in its January number an unusually large variety of important papers. We notice at greater length elsewhere Henry James' paper on "James Russell Lowell," Professor Gildersleeve's on "The Creed of the Old South," Walter Crane's explanation of "Why Socialism Appeals to Artists," and "The Greatest Need of College Girls," by Annie Payson Call.

Nor are these the only contributions of importance. An unsigned paper, presumably the work of Mr. Scudder, reviews "The Political Situation," without extracting much cause for satisfaction with the outlook. "We all recognize," says the writer, "a steady decadence in our politics. The men in public life to-day are, with few exceptions, intellectually and morally inferior to the great statesmen of the war and the years which preceded it. Political preferment is less and less tempting to good men. The conditions of public life are more and more repellent. The tendency is dangerous, and it is our duty to arrest it." The remedy is a somewhat vague proposal for a "conference of those who think alike," to devise a course of action.

C. Marion D. Towers edits and comments on an interesting batch of letters showing John Stuart Mill's relation with the *London* and *Westminster Reviews*. The most striking points brought out are John Stuart Mill's irreconcilable dislike and almost contempt for Harriet Martineau, and his consequent quarrels with Robertson, his fiery young co-editor. The great logician gives the impression of being a very crusty individual.

A hitherto unpublished essay of Emerson's is given. It is on the inspiring subject of Boston, and is in a tone calculated to conquer any little diffident hesitation on the

part of the Bostonian as to the importance and superiority of his town. Of course it is Emerson writing, and it would be absurd to praise his eloquence.

The literary feature of the month is contained in the first three chapters of Marion Crawford's new novel. He calls it "Don Orsino," after the young hero, and the scene is modern Rome. It promises to have a good deal of interesting character study. It is strange how the atmosphere of the historical novel seems to linger inappropriately about it.

THE MONIST.

THE *Monist* makes its quarterly appearance in January, and, as usual, presents some able essays. Dr. W. T. Harris' contribution, "The New Civilization Depends on Mechanical Invention," is given fuller mention elsewhere.

"A 'ROBERT ELSMERE' OF REAL LIFE."

Moncure Conway is generally interesting, even to those who do not agree with him in the slightest—and their name is legion. His paper in the *Monist* under the title "Religion and Progress" is a brief sketch of Wathen Wilkes Call and a review of his work on "Final Causes."

Mr. Conway's felicitous characterization of Call as the "Robert Elsmere" of real life sums up in a phrase the mental history of this quondam theological student, Shelleyan sceptic, clergyman of the Church of England, and, after the storm, fervent Humanitarian. Here is the eloquently prophetic conclusion of "Final Causes:"

"As Humanity will be the sole Ideal Object to which dutiful obligation and exalted sentiment will be referred, so the world of Humanity will be the world revealed, not by divine inspiration or metaphysical intuition, but by Positive Science. . . . The great and majestic truths of the stellar universe, the mysteries of life, of light, of heat, of sound; the wonders of natural history, the magic of geologic lore, the epic of man's progression in time; the exaltation, the solace, the delight which flows from poetry, music, painting, sculpture; the interest in the arts, industrial no less than æsthetic; in the fellowship of work which ameliorates the common lot; in friendships of man and woman short of passionate love, and in the happier, profounder affection of wife and husband. . . ; all these incidents of thought and varieties of emotion and action will possess the intellect and fill the heart of future generations, in a mode and degree which we can now only imperfectly realize, and which, in the end, will leave men but little reason to regret that the raptures of saint or prophet, or the splendors of ancient theocracy or the power and glory of the Mediæval Church, or the imposing premise of Hellenic or of Teutonic speculation, are as the dreams of a night which has passed forever away."

If one have the opportunity and inclination to concentrate his attention for an hour on C. Lloyd Morgan's essay, "Mental Evolution," he will find fascination in the study of the question whether there is a conservation of consciousness, as there is a conservation of energy. If, finds Mr. Morgan, we generalize our definition of consciousness to include absolutely all forms of it, then "the modern tendencies of scientific thought suggest conservation which is but the antithesis of creation *ex nihilo*."

The most considerable paper of the number, the editor's essay in answer to the question, "Are There Things in Themselves?" we pass reverently by. One notes without surprise the warning against the new French "mysticism" which Lucien Arréat throws out in his review of M. Paulhan's now famous work.

THE CHARITIES REVIEW.

THE initial article in the January number of the *Charities Review* is a sketch of the life of the Rev. Oscar C. McCulloch, written by Alexander Johnson. This article speaks appreciatively of the work of Mr. McCulloch, who was, at the time of his death, one of the foremost of practical philanthropists of the day. He was president of the Eighteenth National Conference of Charities and Correction, president of the Indianapolis State Board of Charities, and prominent in all charitable enterprises in the city of Indianapolis.

In a paper under the title of "The Christmas Society and Its Critics" Mr. Robert W. de Forest reviews the evidence in relation to the work of this well-meaning society. All the more important documents concerning this society are quoted in full, and Mr. de Forest sums up the case in a few words. Whatever difference of opinion, he says, there may be about the scheme of the Christmas Society—this scheme was to collect twenty or thirty thousand poor children in Madison Square Garden and give them presents and sweetmeats on Christmas Day—there can be but one opinion about the good effect of the discussion it has provoked. "While giving toys through the machinery created by the Christmas Society doubtless 'has its reward,' that reward is greater just in proportion as the children's charity is personal services, not mere largess, and is given in such a way as to minimize class distinction and recognize most fully the common brotherhood of all children, 'rich' and 'poor.' If as the result of this experiment, each 'rich' parent will next Christmas bring his 'rich' child into personal relations with some 'poor' child at the poor child's home and this 'rich' child give that 'poor' child not only 'candy and gingerbread cakes,' but some words of sympathy and love, all the better if at the cost of some self-denial, then the enterprise of the Christmas Society will be truly 'a great success.' The lesson, too, will be quite as profitable to the 'rich' as to the 'poor.' The problem of true charity," he continues, "is quite as complex as that of statesmanship. It is a science, not exact, to be sure, but in which some experience has been gathered and some principles have been established. Its practice is a profession, and the best results can only be accomplished under the leadership of those who are qualified for this office by study and experience. In war against pauperism we need not only the enthusiasm of the volunteer, but the judgment of the veteran officer."

The paper on "Every-Day Economy" by Mrs. Georgia B. Jenks is one of much practical value in its suggestions of economy in consumption. Care is taken in every step of the processes of production, but little care in consumption. There is an almost universal thoughtlessness and carelessness in the every-day selection and preparation of food. There is ignorance of the nutritive value of foods, and a wasteful expenditure is often made because of this ignorance.

The paper by Mr. E. T. Potter entitled "A Study of Some New York Tenement-House Problems" enumerates features which every good tenement-house plan should embody. With the highest rate of concentration of residence, there must be combined the avoidance of evils which naturally accompany such concentration, namely, poor ventilation, bad light, a lack of privacy, etc. Mr. Potter's plans, which are described at some length and shown in the illustrations, insure sunshine exposure one or more hours daily in every dwelling and adequate ventilation; a private food cellar, fuel cellar, clothes-drying loggia, bleaching space and garden-bed are also provided

for. Each suite of rooms consists of sitting-room, bed room, kitchen, closet and bath, and vestibule. Mr. Potter also makes some suggestions as to the improvement in ventilation of existing tenements. The evils most complained of in New York, Brooklyn, and Jersey City are almost wholly unknown in the neighboring city of Philadelphia, in Dublin and in London.

GOLDTHWAITE'S GEOGRAPHICAL MAGAZINE.

GOLDTHWAITE'S reviews Mr. Justin Winsor's work on Christopher Columbus in its January number and criticises the historian for lack of sympathy with his subject. "Of Christopher Columbus," says this reviewer, "whether he was the hero Irving describes, the saint as Mons. de Lorgnes believes, or a weak and false man as HARRISSE and Mr. Winsor imply, it is impossible for us at this late day to determine—it is sufficient for us to know that he discovered the New World." Even if this is sufficient for the geographer, to the historian it will naturally be far from satisfying.

Captain William H. Parker touches the same theme in the first of his series of papers on "Columbus and His Times." But this introductory chapter deals principally with the Scandinavian voyages as related in the sagas. Illustrations of Iceland cities and landscapes tend to bring the conception of the *Ultima Thule* nearer to us.

Emin Pasha, thinks another contributor, is not half as bad as he has been painted, especially by Stanley's brush. "In spite of Stanley's criticism, he did wonders in the Equatorial Province, reducing it to order and enabling both the Egyptians and the natives there to live at peace during several years when there were no other means of communicating with the outer world. He is, perhaps, the most accomplished linguist who has engaged in geographical labors since Burton. He has a thoroughly scientific spirit, and has used his varied gifts for advancing civilization in Africa."

LIPPINCOTT'S.

IN *Lippincott's* for January the veteran journalist, Colonel A. K. McClure, briefly reviews his editorial career, casting wistful glances back to the early days when he was editor of a backwoods newspaper in the Alleghany Mountains. He found then more pleasure, comfort, and freedom than he has since found as editor-in-chief of a great city daily. Then he was responsible for what he wrote, but now he is responsible for all his associate editors, for reporters whom he scarcely knows by sight, and for correspondents whom he never laid eyes on. This responsibility has brought upon him twenty-nine libel suits. It is not strange that he longs for the Alleghanies and the old weekly sheet.

A very wise article on a matter not trivial is Mrs. Amelia E. Barr's paper on "The Decline of Politeness." That true courtesy is largely disregarded now is unquestionable, and Mrs. Barr finds more causes for this effect in the spirit of pushing competition of the time, which doesn't leave men time for politeness, in the vast number of wealthy upstarts in society, who, with all their wealth, cannot purchase that which is in the blood. But more than these does she blame her sisters, the women; it is with them that the responsibility of courtesy rests, and they have despised it in their frantic rush after "a career" and "a mission in the world." They jostle men on the street, in the counting-room, everywhere; and very truly does Mrs. Barr say that "the very element of rivalry makes chivalry meaningless and impossible." Children are no longer taught reverence for their superiors; and

the precocity which they learn in their plastic state stiffens into boorishness later on. There is need of a nobler purpose among men; the worship of Mammon breeds nothing beautiful; men now "have no large national or religious interest to give them size and demeanor."

Julian Hawthorne arraigns Delsartism for its artificialities and wearisome tricks. He considers that the system is altogether false to nature, for the reason that it leaves out of all consideration varying individualities. Doubtless there is a bodily and vocal expression for every emotion, but this expression is not the same in any two people, nor even at two consecutive times in the same person. If one has heard Artemus Ward deliver his lecture or Tennyson read "Maude" one will want no more Delsartism. Mr. Hawthorne considers Sidney Woollett the ideal professional reciter, or *interpreter*, as the writer prefers to call him. Woollett loses himself in his art, and when he recites a master-poem the hearer thinks not how beautifully it was done, but how beautiful it was.

The number contains a brief sketch and very handsome portrait of Agnes Huntington, now famous as *Paul Jones* and *Captain Thérèse*.

The novelette of the number is "The Passing of Major Kilgore," by Young E. Allison.

THE CATHOLIC WORLD.

THE January *Catholic World* is announced on the cover a "Columbus Number." The key-note of the attitude toward Christopher is sounded very decidedly in the opening contribution, an elaborate description in blank verse of "Columbus and the Sea-Portent." Roselly de Lorgnes himself would not be ashamed of it. The other Columbus contributions concern his birthplace, his royal patrons, etc., and will be interesting to those who have refused to allow the cold light of historical criticism to qualify the classical picturesqueness of the "World-giver."

Charles A. Ramm puts to torture Henry George's arguments in the latter's letter addressed to the Pope "On the Condition of Labor." Mr. Ramm concludes:

"The truth is that Mr. George's theories, besides being ethically unsound, sin against the highest form of human evidence, the common consent of civilized humanity. Allowing the state the uttermost extreme of the right of eminent domain, the universal practice of civilized nations has ever been to develop individuality from the trammels of tribal community of goods into the personal and family independence of real-estate ownership."

In "The Amenities of the School Adjustment," Thomas Jefferson Jenkins reproves "the few but blatant anti-Catholic cliques in our three largest cities, who are damming with their open-secret societies the flow of level-headed and large-hearted sympathy of a great people for the soul convictions of more than Catholics." In the second department of his article he draws on a score of formidable authorities to support his conclusion that it is eminently within the province of the state to interfere in matters educational.

SERIALS NOW RUNNING IN THE MAGAZINES.

Argosy.—"Ashley," by Mrs. Henry Wood, begun Jan. '92. "A Guilty Silence," Jan. '92.
Atalanta.—"A Battle and a Boy," by Blanche W. Howard, Oct. '91. "Maisee Derrick," by Katherine S. Macquoid, Oct. '91.
Atlantic Monthly.—"Don Orsino," by F. Marion Crawford, Jan. '92.
Blackwood.—"Chronicles of Westerly," Apr. '91.
Cassell's Family Magazine.—"Out of the Fashion," by

L. T. Meade, Dec. '91. "You'll Love Me Yet," by F. Haswell, Dec. '91. "Had He Known," anonymous, Dec. '91.
Cassell's Saturday Journal.—"An Excellent Knave," by J. F. Molloy. "Tracked to Doom," by Dick Donovan.
Century.—"The Naulahka," by Rudyard Kipling and Wolcott Balestier, Nov. '91.
Chambers's Journal.—"A Soldier and a Gentleman," by J. M. Cobban, Nov. '91.
Cosmopolitan.—"A Daughter of the South," by Mrs. Burton Harrison, Dec. '91.
Cornhill.—"The Slave of the Lamps," by H. S. Merriman, Jan. '92. "The Strange Story of Mr. Robert Dalyall," by Mrs. Oliphant, Jan. '92.
English Illustrated.—"A Strange Elopement," by W. Clarke Russell, Oct. '91.
Fireside.—"Carried Forward," by Rev. T. S. Millington, Jan. '92. "The Shut-up Houses," by Edward Garrett, Jan. '92.
Fortnightly.—"A Human Document," by W. H. Matlock, Oct. '91.
Good Words.—"The Magic Ink," by Wm. Black, Jan. '92. "Alston Crucis," by Helen Shipton, Jan. '92.
Great Thoughts.—"Lapsed but not Lost," anonymous.
Household Words.—"Estelle," by Mrs. De Courcy Laffan, Nov. '91.
Irish Monthly.—"Won by Worth," by Attie O'Brien.
King's Own.—"Catharine Pelzel," by T. L. Edwards, Nov. '91. "Shawston and Its New Minister," by Geo. Oswestry, Nov. '91.
Leisure Hour.—"In Spite of Herself," by Leslie Keith, Nov. '91.
Little Folks.—"The Next-Door House," by Mrs. Molesworth, Jan. '92. "Through Snow and Sunshine," by Henry Frith, Jan. '92.
Longman.—"The Three Fates," by F. Marion Crawford, May, '91. "Mrs. Juliet," by Mrs. A. W. Hunt, Jan. '92.
Macmillan's.—"Don Orsino," by F. Marion Crawford, Jan. '92.
Month.—"The Scythe and the Sword," by J. S. Fletcher, Apr. '91.
Monthly Packet.—"Strolling Players," by C. M. Yonge and Christabel Coleridge. "In Cadore," by Moira O'Neill, Jan. '92. "Mr. Francis," by Annette Lyster, Jan. '92.
Newbery House Magazine.—"No Compromise," by Helen F. Hetherington and Rev. H. D. Burton.
New Review.—"Wotton Reinfred," by Thomas Carlyle, Jan. '92.
People's Friend.—"Winifred's Wooing," by Adeline Sergeant.
Quiver.—"Through Devious Ways," by F. Axtens. "The Heiress of Aberstone," by Mary Hampden.
Scribner.—"The Wreckers," by R. L. Stevenson and L. Osbourne, Aug. '91.
Sunday at Home.—"Tom Heron of Sax," by E. E. Green, Nov. '91.
Sunday Magazine.—"Half Brothers," by Hesba Stretton, Jan. '92. "The Home Secretary," by Carmen Sylva, Jan. '92.
Sylvia's Journal.—"In Deacon's Orders," by Walter Besant, Jan. '92. "Two New Year's Days," by Helen Marion Burnside, Jan. '92.
Temple Bar.—"God's Fool," by Maarten Maartens, Jan. '92. "Aunt Anne," Jan. '92.
Tinsley.—"For Sweet Love's Sake," by J. E. Muddock, June, '91.
Victorian.—"The Cuckoo in the West," by Mrs. Oliphant, Dec. '91. "Through Pain to Peace," by Sarah Doudney, Dec. '91.

POETRY AND ART.

POETRY.

Atalanta.—January.
January. (Illus.) Elsie Kendall.
The Joke. E.N.

Atlantic Monthly.—January.
Down by the Shore in December. T.W. Parsons.

Belford's Monthly.—January
The Passing of the Year. John D. Barry.
The Plains of Laramie. Eugene Barry.
The Two Kings. Margaret A. Oldham.

Cape Illustrated Magazine.—November.
The Long Trail. Rudyard Kipling.

Century.—January.
The Cloud Maiden. W.W. Campbell.
A Parting Guest. M. Nicholson.
A Garland. Frank D. Sherman.
New Year's Eve. (Illus.) Alice W. Brotherton.
Sonnet on the Sonnet. Inigo Deane.
Five Poems by Thomas Bailey Aldrich.

Cornhill.—January.
Time and Change.

The Cosmopolitan.—January.
Refuge. George Macdonald.
A March Day. Archibald Lampman.
Sun Shadows. Ella Wheeler Wilcox.

Frank Leslie's Popular Monthly.—January.
Columbus. Joaquin Miller.
A Village Maid. (Illus.) Arthur Salmon.

Harper's.—January.
The Sorrow of Rohab. (Illus.) A. Bates.

Irish Monthly.—January.
New Year Bells. Elinor Sweetman.
Father Damien. Mary Gorges.

Leisure Hour.—January.
The Year's Birth. Maxwell Gray.
Remembrance. L. M. Little.

Lippincott's.—January.
The Gudewife. J. W. Riley.
My Love and I. A. P. Terhune.
A Fragment. Daniel L. Dawson.

Longman's Magazine.—January.
Banbury Town. Clothilde Balfour.

New England Magazine.—January.
The Master of Raven's Woe. Arthur L. Salmon.
Purification. George Edgar Montgomery.
Deposed. Florence E. Pratt.
George William Curtis. John W. Chadwick.
The Fines. Zitella Cooke.
Gray Dawn. S. Q. Lapius.
'Tis Better to Have Loved and Lost. Philip Bourke Marston.

Overland Monthly.—January.
New Year's Eve. Mary S. Bacon.
Nasturtiums at Carmelo. Clarence Urmy.
The Exile. Marcia Davies.

Scots Magazine.—January.
Three Poems by Patrick P. Alexander.

Scribner's.—January.
A Ballade of Dawn.
At Noon. G. Santayana.
Armistice. Ellen Burroughs.
The Lamp in the Pool. Graham R. Tomson.
The Dean of Bourges. B. Wendall.
Song. Duncan C. Scott.

Strand Magazine.—December.
The Winding Walk. (Illus.) F. L. Moir.
A Vision of St. Nicholas. (Illus.) C. C. Moore.

POETRY IN THE MAGAZINES.

MR. JOAQUIN MILLER contributes a poem on Columbus to the January number of *Frank Leslie's Popular Monthly*:

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghosts of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Adm'rl, speak; what shall I say?"
"Why, say: 'Sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone;
Now speak, brave Adm'rl; speak and say——"
He said, "Sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! and on!"

There is as much truth as poetry in Ella Wheeler Wilcox's poem on "Sun Shadows" which appears in the *Cosmopolitan* for January:

There never was success so nobly gained,
Or victory so free from earthly dross,
But, in the winning, some one had been pained
And some one suffered loss.

There never was so wisely planned a fête,
Or festal throng with hearts on pleasure bent,
But some neglected one outside the gate
Wept tears of discontent.

There never was a bridal morning, fair
With Hope's blue skies and Love's unclouded sun
For two fond hearts, that did not bring despair
To some sad other one.

In the *Century* for January there are five short poems by Mr. Thomas B. Aldrich, one of which, "Death Defied," is republished here:

There dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. And who art thou, he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?

But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on through the enamored air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

ART IN THE PERIODICALS.

THERE is an excellent paper by W. A. Coffin upon "American Illustrations of To-day" in *Scribner's* for January. Great progress, he points out, has been made in the last twelve or fifteen years in the United States, and the art of illustrating has become a regular profession. Mr. Coffin begins his series of papers by describing the illustrations of Mr. W. H. Low, who has illustrated Keats; Mr. Kenyon Cox, who has illustrated Rossetti; and of Mr. Elihu Vedah. Some of the illustrations which he reproduces are striking. The illustrations of life in Egypt, under the title of "A Day with the Donkey-boys," are full of character. The sketch of the women watching a dayhabiah is remarkable, and the little silhouette picture shows how much can be done by simple black and white. The plan of reproducing the portraits of the ancient kings side by side with those of their nineteenth-century descendants is very effective.

The best thing about Mr. Lansdell's paper on "Bokhara Revisited" are the pictures from his photographs. He is a painstaking but not very fascinating writer. One item of information in this very solid article is that when he was at Bokhara two parents were proved to have sold their daughter for immoral purposes; the father's throat was cut and the mother shot. What happened to the girl is not stated. The paper on the "Correspondence of Washington Allston" contains fac-similes of pen-and-ink drawings from the artist's paintings. An interesting paper on "Paris Theatres and Concerts" is full of portraits of the leading members of the *Comédie Française*.

The *Century Magazine* has a portrait of Gounod as its frontispiece, and two wonderfully-engraved pictures by Andro del Sarto—Saint Agnes and two Angels—in the series of Italian old masters. The picture of "Dolce far Niente," by W. H. Low, is curious on account of the contrast between the two shoulders, which is very marked owing to the pose of the figure. The illustration of the papers on the Jews in New York, and the alligator hunts in Louisiana, and Custer's "Last Battle" are all in the best style of the *Century*; higher praise could not be given.

The best illustrated paper in *Harper's* is the lengthy article on "Popular Life in the Austro-Hungarian Capitals." There is an admirable engraving on the last days of Aaron Burr, and a somewhat horrible picture of the slaying of Lutra Rohab's Delilah. The illustrations of Canada's El Dorado, or the fishing region of British Columbia, are numerous and interesting. The small sketches which accompany Mr. Walter Besant's "London of Charles the Second" also possess considerable interest.

The frontispiece of the *English Illustrated* is an engraving by H. Gedan of George Gizen, merchant of the Steel Yard in London, from Holbein's picture. In *Frank Leslie's Popular Monthly* for January Roger Riordan has a copiously-illustrated paper on "Stained Glass in America." With its number for January 2 the *Illustrated London News* commenced its hundredth volume, and on May 9 will complete its fiftieth year. What great changes have been wrought in these fifty years, a glance at the old volume of the *News* will quickly show. Even ten years ago the appearance of the paper was greatly different to what it is now. The wood-engravings were not so fine, there was a total absence of pictures engraved by the new photographic process, the paper was more flimsy, and the letterpress was more distinguished for padding than for literary matter. But the last few years has changed all that, and now we have, under the editorship of Mr. Clement King Shorter—who succeeded the late Mr. John Lash Latey early in 1891—a paper which the last generation of *News* readers would hardly recognize. The incursion of *Black and White* into the field of illustrated journalism, coming close upon the appointment of Mr. Shorter to the editorial chair of the *News*, quickened things up a bit. *Black and White* was to be literary; so Mr. Shorter, not to be beaten, made the *News* literary too, and a glance at both papers for the past year will show which has been the most successful. In the quality of its engravings and illustrations the new-comer is ahead, but in literary matter the *News* is far and away the best.

In the *Architectural Record* William Nelson Black has a considerable paper on "Architecture as a Fine Art," in which, among other things, he reforms the *World* building of New York along the lines of picturesqueness.

ART TOPICS.

L'Art.—Paris. December 1
Auguste Vitu. (Illus.) A. De Latour.
Élie Delaunay.—Continued. (Illus.) Paul Leroi.

December 15.
Exhibition of Dutch Old Masters in Paris for the Benefit of the Poor. (Illus.) L. Gauchez.
Élie Delaunay.—Continued. (Illus.) P. Leroi.
Edouard Lalo. With Portrait. G. Servières.
Raffet, Artist. (Illus.) A. de Buisseret.
Reviews of Christmas Books. (Illus.)

Art Amateur.—January.
"The Golden Stair" of Burne Jones. (Illus.)
Metal Work in the Spitzer Museum. (Illus.) C. Wason.

Art Journal.—January.
"A Street in Cologne." Etching by A. H. Haig.
Axel H. Haig. (Illus.) C. L. Hind.
The Sculptor's Mistake. (Illus.) J. Lemaitre.
Sir Joshua Reynolds and His Models. (Illus.) F. A. Gerard.
Ceilings and Floors. (Illus.) Aymer Vallance.
The Museum of Science and Art, Edinburgh, and Sir R. Murdoch Smith, Director. With Portrait and other Illustrations. H. M. Cundall.

Atalanta.—January.
Royal Favorites. Illustrations from Sir Edwin Landseer. Adela E. Oppen.

Atlantic Monthly.—January.
Why Socialism Appeals to Artists. W. Crane.

Century.—January.
Andrea del Sarto. (Illus.) W. J. Stillman.

Chambers's Journal.—January.
Concerning Etching.

Chautauquan.—January.
Richter. (Illus.) M. Thompson.

Frank Leslie's Popular Monthly.—January.
Angelica Kauffmann. With Portrait. Evelyn M. Moore.

Gazette des Beaux Arts.—December 1.
Simon-Jacques Rochard.—I. Charles Ephrussi.
The Collection of Arms in the Museum of the Louvre.—I. M. M. Maindron.
Élie Delaunay.—Concluded. M. G. Lafenestre.
The True Architect of the Old Town Hall of Paris. M. Bernard Prost.
German Art. M. T. de Wyzewa.
Art Bibliography for the Last Six Months of the Year 1891. M. Paulin Teste.

Magazine of Art.—January.
Portrait of a Lady. Photogravure after John Russell.
John Russell. With Portrait and other Illustrations. G. C. Williamson.
House Architecture—Exterior. (Illus.) R. Blomfield.
Two Winter Exhibitions. (Illus.) F. Wedmore.
Book-Edge Decoration. (Illus.) Miss S. T. Prideaux.
The Dulwich Gallery.—I. (Illus.) W. Armstrong.

Portfolio.—January.
"The Bookworm." Etching after J. A. Lomax.
The Inns of Court.—I. (Illus.) W. J. Loftie.
Mr. Austin Dobson's Hogarth. (Illus.) C. Phillips.
"A Spanish Shepherd." Etching by H. Macbeth Raeburn.
The Yorkshire Coast.—I. (Illus.) J. Leyland.

Scribner's.—January.
American Illustration of To-day. (Illus.) W. A. Coffin.

THE NEW BOOKS.

THE "DARKEST-ENGLAND" SOCIAL SCHEME.



"HOMELESS."

THERE has been issued from the British publication department of the Salvation Army an intensely interesting report of what has been accomplished in the first year of the "Darkest-England" Social Scheme. It is a bright and hopeful book, which tells in about 160 pages how the £100,000 given a year ago for the initiation of the proposals then made by General Booth has been expended, and with what prospects of future expansion and success. It is a remarkable story, and one that will satisfy all inquiring minds except those so hopelessly prejudiced that nothing could make them admit that anything good could come from a project that they condemned a year ago without understanding it.

WHAT HAS BEEN DONE IN TWELVE MONTHS.

We might easily fill pages with quotations from this report, but will refer our readers to the book itself, and quote only from the excellent summary in the chapter, "The Book in Brief:"

"Let us look at the 'Homeless and Starving,' treated of in Chapter II. What have we done for them?

"The primary object of our Food Depots is, as we have said, to aid a class who are not homeless, but who are starving themselves in order that they may not be. We have during the year supplied 1,817,188 cheap meals to people who were largely of that class. Of these, 210,000 were furnished free, being paid for by a special Distress Fund raised for the purpose during last winter's period of special distress.

"We have also furnished a very large amount of food for consumption in our clients' own homes.

HOMES FOR THE HOMELESS.

"As to the homeless people, Westminster, Whitechapel, Limehouse, and Clerkenwell Shelters have provided 208,019 beds. The first two make a charge of fourpence, which includes supper and breakfast. The last two furnish a clean and comfortable shake-down for twopence, providing supper and breakfast at one penny each. There has also now been provided superior lodging-houses in Southwark Street and Stanhope Street, Drury Lane, for men who desire better accommodation.

"Our two new shelters at Marylebone and Blackfriars will together hold 1,200 men at a charge of one penny a night, and labor yards are attached where a man can work out his night's shelter if he has not a copper. In Leeds, Bradford, and Bristol we have opened combination buildings, comprising food depot, shelter, and workshops. Bristol was only opened December 14. Leeds and Bradford, between August 28 and November 27, supplied 16,771 beds and 97,464 meals. The total number of meals furnished in all our food depots and shelter institutions during the year was 2,290,950.

WORK FOR THE WORKERS.

"Passing to the labor bureau and the factories: during the year we have opened the Lighthouse, a special home for the men who have been received into the factories.

"Of expansion there has been a great deal during the year. A very large building in Old Street has been occupied as a factory since November, 1890, while the Salvage



THE FOOD DEPOT IN WHITECHAPEL.

Wharf, taken possession of on September 25, 1891, ranks as Elevator III., and will, during the next year, employ and house a great number of men. The 322 men at present in our workshop are employed as follows: Wood-chopping, 131; carpentry, 45; assistant carpenters, 22; painting 20; clerical work, stores, etc., 12; brush-making, 30, on horses and conveyances, 12; engineer's department, 12; mattress-making, 16; basket-making, 2; in kitchen, 3; on general work, 27.

THE RESCUE HOMES.

"The women's social work has advanced in the line of furnishing work for girls and women. There are now fourteen rescue homes. A knitting factory and a laundry have been opened, and the bookbinding factory has been removed to larger premises. Cardiff has a new superior lodging-house for women, modelled after our popular ark, and premises are being put into shape for a like one with Crèche attached, opposite the Hanbury Street Shelter. A Training Home for obstetrical nurses has been opened in connection with the Maternity Home, and bids fair to be a great boon to many poor women who cannot afford to purchase skilled attention in their hour of trial. A new Rescue Home is shortly to be inaugurated which will be maintained by thank-offerings from girls who have



A SOUTH LONDON "SHELTER."

passed through the Rescue Homes and are now earning honest livelihoods.

"Slum workers and slum posts have had their numbers much increased.

FOR JAIL-BIRDS.

"The first Prison Gate Home was opened in January. It has received 211 men and boys, 20 of whom were under eighteen. The aggregate sentences of those received sum up to 216 years and 3 months. In addition to these, 79 men have been met at the prison doors and sent direct to an Elevator. The Criminal and Investigation Department has dealt with 165 cases; 27 are still on their books; 79 of the remaining 138 have been aided.

"In the other cases, prisoners whose friends apply to us for aid refused even assistance. Special care is given to aiding and re-establishing 'first offenders.'

"The Advice Bureau has given much help and solace in a quiet way.

EMIGRATION.

"The Emigration Bureau has been scarcely more, as yet, than a tentative thing. However, 837 people have



THE SALVAGE WHARF, BATTERSEA, LONDON.

applied to it for information concerning their own proposed removal to a new land. Of these, 98 have been secured assisted passages and sent abroad. These emigrants should not be confounded with our own proposed colonists. These 98 have gone on their own account, to settle in places of their own choice, and will be entirely independent of the Army, although we have, in nearly every case, given letters of introduction to our officers abroad, which will insure their bearers a welcome, with sympathy and aid in any trouble or difficulty which may come upon them.

THE FARM COLONY.

"The largest and unquestionably the most important enterprise undertaken, however, has been the selecting and founding of the first Farm Colony. The results have more than satisfied us of the wisdom of the selection of land and of the perfect facility of the Colony scheme. It is not going to be an easy one to work out. But these six months have proved that it is practicable. At present, 210 men are on the Colony. Certainly 500 could be employed to advantage at once. The accommodation is not yet sufficient for more. We are erecting additional buildings.

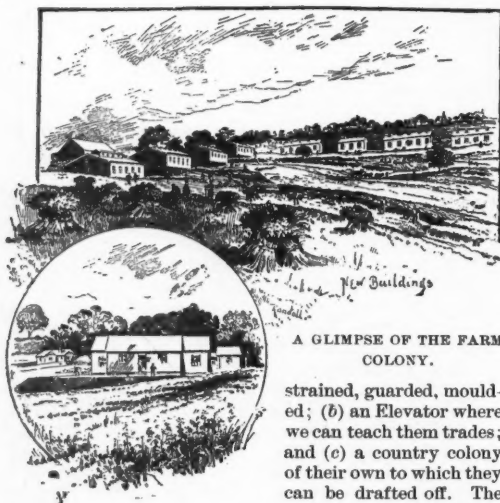
WHAT IS STILL TO BE DONE.

"But we must pass rapidly to those points just outside the main scheme propounded by the general last year, which we have *not* as yet been able to work out.

"(1) The Poor Man's Bank. This, it will be remembered, was to furnish loans to poor men of known good character who were in temporary difficulties. This has not been started for the reason that sufficient money was not given or offered for the purpose to enable us to make a start.

"(2) The crying need of the Boys' Home is forced upon us constantly. Juvenile 'first offenders' at the 'Bridge,' boys at our shelters constantly, and worst of all, the sight of boys whom we long to aid and cannot, forces this lack upon us constantly.

"We must have at once (a) a lodging-house for boys who are earning their own living, where they shall feel free as birds and yet be—unconsciously to themselves—re-



A GLIMPSE OF THE FARM COLONY.

strained, guarded, moulded; (b) an Elevator where we can teach them trades; and (c) a country colony of their own to which they can be drafted off. The obstacle to obtaining at

least the first of these has been the difficulty of getting a suitable building.

"(3) The Preventive Home for Girls runs up against the same stone wall. One thousand pounds was given specially for its establishment. This sum is still set aside for that purpose, but it is impossible as yet to obtain a suitable house.

"(4) The Inebriates' Home. Again no building! We have had several applications from inebriates. The 'Bridge' takes them in temporarily.

"The next absolutely necessary link in our chain is, of course, the Over-Sea Colony. The general's tour has afforded him a wonderful opportunity for forming a judgment on its location, and it will doubtless be fixed almost immediately after his return.

WHAT IT HAS COST.

"Of the £110,462 16s. 11d. promised in all, £7,269 18s. 0d. has not yet been received. Of the amount, £25,000 has been set aside for the Over-Sea Colony, now shortly to be established.

"On the City Colony there has been a capital expenditure of some £40,000 upon land, buildings, plant, fittings, machinery, horses, vans—in short, for everything required in Depots, Shelters, Metropoles, and Elevators. Of this amount, the purchase of freehold land and leasehold property has involved an outlay of £27,962. The principal further item of expenditure has been £11,000—the cost of purchasing machinery and plant and the fitting up of various buildings.

"Passing to the Farm Colony, land, building, wharf, tramway, implements, live stock, etc., have cost £34,900, and additional liabilities have been incurred to the extent of about £7,500. Our farm consists of the four estates of Park Farm, Castle Farm, Sayer's Farm, Belton Hill, and Leigh Marsh, having a total acreage of 1,236 acres. The entire purchase money gives an average cost per acre of £16. The total capital expenditure sums up roughly to £90,000. In excess of this £90,000, we have, however, incurred liabilities on capital account to the extent of £10,000 in faith of the unpaid promises to the fund, and of gifts yet to come from those who read these pages.

"This rough account of the 'Hundred Thousand' is given here especially for the people who have neither time nor inclination to wade through balance sheets."

WHAT IS WANTED NOW.

The general said, when he proposed to take this work in hand, that he must have £100,000 to start it. He got the money, and he has started it nobly. He said also that to carry it on he must have £30,000 a year after it was started. That sum has now to be raised. That it will be forthcoming there is no doubt. No one can read this book and not want to help in raising it, even if he feels compelled by other duties to abstain from helping more directly in the onerous work of the Social Wing. This is applied Christianity, the latest edition of the Acts of the Apostles, and it would be well in all our churches and chapels, once in a while, to postpone the chapters about Paul and Silas, and Barnabas and James, in order to read to the congregation of the struggles of Commissioner Cadman, Colonel Barker, and Mrs. Bramwell Booth. Such at least would probably be the advice of Paul and his companions if they could be allowed a word in the matter, unless they are very much altered from what they were when they went forth full of the enthusiasm of humanity to win the world for Christ.

MRS. HUMPHRY WARD'S NEW NOVEL.*

IT has been known for some time in literary circles, and in the world of religious and philosophic thought, that Mrs. Humphry Ward was engaged upon a new novel of current English life; and from the author of "Robert Elsmere" nothing ordinary or inconsiderable was to be expected. "The History of David Grieve" is the title of a book which, before this notice can appear, will have been made accessible to the reading public. Will it become, like "Robert Elsmere," the theme of universal talk and heated controversy from Inverness to Seattle and from Halifax to Cape Town? Probably not. Will the public, then, be disappointed with "The History of David Grieve?" A considerable portion of the public undoubtedly will be. What the critics will say may not be predicted, and the critics have not, as these lines are written, had access to the book. But "The History of David Grieve" is a book

that thoughtful readers will read a second time, and they will like it much better on second reading than on first.

In "Robert Elsmere" the movement was simple, strong, and unified, and the book as a whole made an impression so sharp as to be startling. To orthodox readers it was a dangerous picture of the theological and religious decline and fall of a human soul. To other readers it was a hopeful and gladdening picture of the spiritual and intellectual progress and emancipation of a human soul. But from whatever point of view the picture was approached, its outlines were bold and strongly defined. It is a more subdued and more complex picture that "The History of David Grieve" presents. It is a study of life in which possibly the very highest art is sacrificed by a failure to subordinate in due measure the minor details to the essential features; and thus the reader who does not retrace the tale is in danger of carrying away a confused impression which leaves him in some doubt as to the where-

* "The History of David Grieve." By Mrs. Humphry Ward. 12mo, pp. 573. New York: Macmillan & Co. \$1.

fore and the tendency of the book as a whole. In this respect it bears some such relation to "Robert Elsmere" as George Eliot's "Middlemarch" bears to "Adam Bede" or "Romola;" or as Thackeray's "Vanity Fair" bears to "Pendennis" or "The Newcombs."

Yet Mrs. Ward has given us in this book a work of literary art more valuable and more enduring than "Robert Elsmere;" while considered as a discussion of current ethical and religious and social problems, it is no less superior to the book which was making so extraordinary a sensation two or three years ago.

The essential history of a man, to Mrs. Ward's mind, is evidently that of his growing and formative periods. And David Grieve, when the book ends, is still a young man, just entering upon the large activities of mature manhood. The reader may well complain that the novel is so voluminous as to be slightly tedious at points. It is divided into four books: Book I., Childhood; Book II., Youth; Book III., Storm and Stress; Book IV., Maturity.

David Suveret Grieve is introduced to us first as an orphan lad of thirteen or fourteen, who, with his sister of ten or eleven, Louise Stephanie Grieve, is living with his uncle, Reuben Grieve, upon a humble and barren mountain-side grazing farm in Westmorelandshire, the rocky central ridge of England. The farm had belonged to David's grandfather, who had died, leaving two sons, Reuben and Sandy. Reuben had stayed on the farm, while Sandy had gone to London, where he had shown cleverness and enterprise and had become foreman in a large joinery or carpenter shop. Sandy had accidentally met in the pit of a London theatre a most fascinating young French dressmaker, and had in due time married her, only to be deserted by her several years later and left with two little children on his hands.

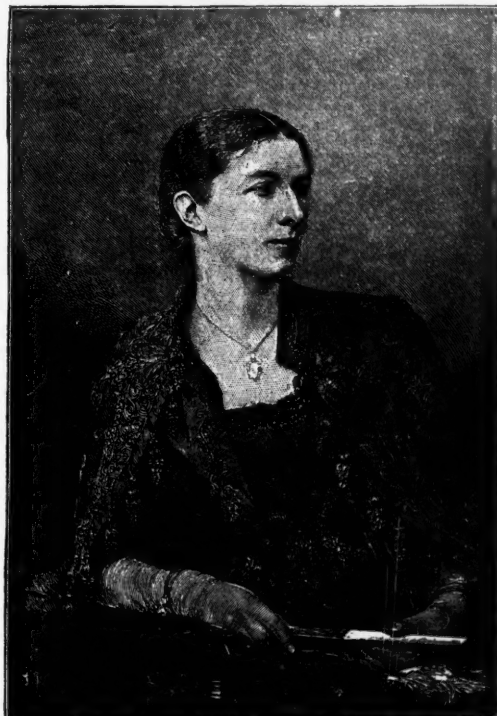
Soon afterward the young wife had committed suicide, and Sandy Grieve, still barely thirty years old, with broken health, broken fortunes, and broken heart, dies in a London lodging-house, having first sent for his brother Reuben and committed the two children to his keeping, pledging Reuben to deal honestly and justly by the orphans. Reuben is a weak, rather thriftless, shilly-shally character, saved from total worthlessness only by a strong and deep religious nature; and he and his wife belong to the sect called "Christian Brethren." His wife, Hannah, has ten times his energy and absolutely dominates him, but she is of a hard, cruel, and miserly disposition. Sandy has left, in trust for the children, savings amounting to several hundred pounds; and Reuben and Hannah have the annual interest to pay them for bringing up the children.

Mrs. Ward pictures their life on the farm with a pathos and minuteness that reminds us now of Dickens, now of George Macdonald, and now of George Eliot. Both children are of soaring and adventurous natures, as unlike the common clogs about them as eaglets differ from goslings. But while David has a warm and affectionate nature, a moral fibre of high quality and a dominating intellectual passion, the sister Louie is a phenomenon of selfishness, ingratitude, and wayward impulse. Life on the farm is one continual and bitter struggle between Hannah and Louie, whose mutual hatred is indeed terrible. David borrows books from an insane old school-master and his mind develops rapidly.

The children are kept in ignorance of the fact that their father had left them money, and they are taught by Hannah to suppose that they are paupers and dependent upon her bounty for the wretched crust that she permits them to have. Poor Reuben meanwhile is struggling in the gall of bitterness because his conscience upbraids him

for the bad treatment that the children receive, and for his failure to carry out in good faith his promises to the dying Sandy.

At length matters reach a crisis, and David runs away to make his fortune at Manchester, promising after a year or two to send for Louie, she alone being in the secret of his departure. In Manchester he has the good fortune to become assistant to a bookseller; and his growth is astonishingly rapid in the knowledge of literature and in the dealer's knowledge of rare books and desirable editions. Thomas Purcell, the bookseller, is a prosperous



MRS. HUMPHRY WARD.

man, but of hard and uncompromising character. He is a devout Baptist, tyrannical and intolerable.

Before leaving the farm, David has been through "Christian Brethren" revival meetings, and has had religious experiences, which, however, have only resulted in sharp reaction. In Manchester he has gotten hold of Rousseau, Diderot, and the French infidel philosophers, has quickly espoused their notions, and quite heartily despises everybody who still lingers in the chains of superstition. He is a vegetarian; and he dines at a vegetarian restaurant kept by a versatile and mercurial character, one Adrian O'Connor Lomax (who, by the way, had married Purcell's sister and had always been on terms of the most deadly enmity toward Purcell). Through this Lomax David Grieve has begun to attend secularist meetings on Sundays in the Manchester Science Hall. This ungodliness vexes the righteous Purcell, and he determines at length to dismiss David from his employ. He is the more ready to do so because his daughter Lucy, recently re-

turned from school, has begun to show unmistakable signs of falling in love with the shop assistant, who by this time has developed into a young man of the most striking and unusual beauty.

David, however, has saved a few pounds, and he sets up a little rival shop for himself, which succeeds beyond his expectations. He makes influential friends, and at twenty years of age begins to prosper. The time has now come when he can bring Louie from the farm to live with him in Manchester. She has grown into a very tall and a remarkably beautiful girl, but her manners are bold and unladylike and her conduct is capricious and shocking. She has developed a sharp worldliness, and is absolutely devoid of every instinct of gratitude or of sisterly affection. David bears with her with wonderful patience, and Louie is given an opportunity to learn fine embroidery for church decoration under the eye of Miss Dora Lomax, the devoted and faithful High-Church daughter of the rattle-brained old secularist who keeps the vegetarian restaurant.

Dora is a girl of far higher and nobler qualities than her pretty but selfish and light-headed little cousin, Lucy. Dora, too, has fallen in love with David Grieve, but is disposed to sacrifice herself for Lucy's sake; while as for David, it does not occur to him to fall in love with either of the cousins, both of whom are to him merely pleasant friends.

Meanwhile, David has been learning French, his business in foreign books has been growing, and it is thought best that he should spend a few weeks in Paris to improve his trade connections and broaden his experience. He is ambitious to see something of Parisian artists and literary people; and through a French political refugee whom he knows in Manchester, lodgings are secured for him in advance in a house occupied by artists. Nothing will do but that Louie should accompany him to Paris.

They fall at once into the company of several occupants of the house in which they lodge, and David is soon madly in love with Mademoiselle Elise Delaunay, an ambitious young artist whose apartment adjoins theirs. He is in her society constantly, and she, finding him interesting, gradually becomes attached to him. He has left his business in Manchester in charge of an assistant for the fortnight; but he stays on and on in Paris, sends back for his savings, and forgets everything for the time being except his devotion to Elise. As for Elise herself, her art is her grand passion, to which she has given her whole soul. But David's ardor at length prevails, and they are united in what the French call a free marriage, a union not sanctioned by law or church.

After a few weeks Elise finds that she must sacrifice either her lover or her art, and she yields to the power of her ambition. She deserts David and hides herself in the wilderness of Paris. He searches for her in despair, and at length falls ill. When on the very point of committing suicide, he is saved by a young minister from Manchester who had known him as a boy on the farm, and has through all his career felt the keenest interest in the talented young bookworm. Mr. Ancrum, the minister, takes David back to Manchester.

But while David had been forgetting everything in his devotion to Elise, his wayward sister Louise had been behaving far worse. She had formed the acquaintance of a dissolute though talented sculptor whose study was in the same house, and had gone to live with him as his mistress. David demands of her that she shall persuade the sculptor to make her his lawful wife; and the thing is brought about through the gift by David of all the money which his father had left to him—for it should be ex-

plained that Reuben Grieve had at length repented and had made over to David the little estate of six hundred pounds.

David begins at the bottom again in Manchester, crushed and altered, and gradually builds up his business again. Purcell had once formed a plan to buy the building in which David's shop was located, in order to turn out the tenant; but Lucy, eager to put David under obligation to her, reveals the plan to him, and prompt action averts the calamity. Purcell discovers Lucy's part in the matter, and she is sent off to relatives, and is henceforth practically banished from home. She loses no opportunity to impress upon David the fact that she has made great sacrifices in his behalf, and that her whole life has been spoiled on his account. David feels the need of a wife and a home, Lucy is rather pretty and attractive, he is in his loneliness touched by the genuineness of her affection for him, and at length, one day, plunges into the proposal of a marriage which opens the gates of heaven to her while coming very far short of satisfying him.

And here begins the strongest and best part of all this book. A more ill-mated pair, it might be supposed, would be hard to find. Does Mrs. Ward, therefore, proceed to show how marriage is a failure, and how two people of different tastes and natures bound together under such circumstances must inevitably drift further apart and make eventual shipwreck of their wedded life? Not by any means. Gradually, little by little, through a term of years, Lucy's nature becomes less worldly, her selfishness disappears, she learns to take some slight interest in David's devotion to the welfare of his workmen, and love on both sides grows stronger and stronger, until, at length, something like an ideal affection exists between the two. If nothing else could be commended about this book—and there is much to commend—it would deserve high praise for its sane, wholesome, and true teachings upon the subject of marriage.

Referring in later life to his experience in Paris, David has this to say, in which he sums up what is, in fact, the whole lesson of this book upon the marriage question:

"No," he said, with deep emphasis. "No—I have come to think the most disappointing and hopeless marriage, nobly borne, to be better worth having than what people call an 'ideal passion'—if the ideal passion must be enjoyed at the expense of one of those fundamental rules which poor human nature has worked out, with such infinite difficulty and pain, for the protection and help of its own weakness. I did not know it—but, so far as in me lay, I was betraying and injuring that society which has given me all I have."

David does not develop into a Christian of a precisely orthodox type, but his further reading and study and, above all, his experience in trying to live a true life, soon lead him wholly to abandon, as worthless and shallow, the French materialism which he had at first espoused. Here are some extracts from his journal, in which he makes explanation of his progress in religious belief:

"When I look back over the mass of patient labor which has accumulated during the present century round the founder of Christianity and the origins of his society—when I compare the text-books of sixty years ago—I no longer wonder at the empty and ignorant arrogance with which the French eighteenth century treated the whole subject. The first stone of the modern building had not been laid when Voltaire wrote, unless perhaps in the Wolfenbützel fragments. He knew, in truth, no more than the Jesuits, much less, in fact, than the better men among them.

... It has been like the unravelling of a piece of fine and ancient needlework—and so discovering the secrets of its make and craftsmanship. A few loose ends were first followed up; then gradually the whole tissue had been

involved, till at last the nature and quality of each thread, the purpose and the skill of each stitch, are becoming plain, and what was mystery rises into knowledge.

... But how close and fine a web!—and how difficult and patient the process by which Christian *reality* has to be grasped! There is no short cut—one must toil.

But after one has toiled, what are the rewards? Truth first—which is an end in itself, and not a means to anything beyond. Then—the great figure of Christianity given back to you with something at least of the first magic, the first “natural truth” of look and tone. Through and beyond dogmatic overlay, and Messianic theory and wonder-loving addition, to recover, at least fragmentarily, the actual voice, the first meaning, which is also the eternal meaning, of Jesus—Paul—“John”!

Finally—a conception of Christianity in which you discern once more its lasting validity and significance—its imperishable place in human life. It becomes simply that preaching of the Kingdom of God which belongs to and affects you—you, the modern European—just as Greek philosophy, Stoic or Cynic, was that preaching of it which belonged to and affected Epictetus.

Just as Lucy had come to be the wife of his soul, sympathetic and devoted, she fell victim to malignant cancer, leaving David with a little son several years old. By this time he had become known as a writer upon labor questions and social topics, his book business had grown very large, and he had become a printer and publisher as well, employing a force of several hundred men. He has introduced profit-sharing schemes, and in various ways has made himself a man of great power and influence in Manchester, having the confidence of all classes, and especially of workmen and their organizations. The brilliant career as a great statesman which some of his friends had anticipated for him in his fiery youth was not to be his. But his manly and altruistical life in Manchester was career enough.

For new friends, new surroundings, efforts of another type, his power was now irrevocably gone; he shrank more than ever from the egotisms of competition. But within the old lines he had recovered an abundant energy. Among his workmen; amid the details, now fortunate, now untoward, of his labors for the solution of certain problems of industrial ethics; in the workings of the

remarkable pamphlet scheme, dealing with social and religious fact, which was fast making his name famous in the ears of the England which thinks and labors; and in the self-devoted help of the unhappy—he was developing more and more the idealist's qualities, and here and there—invariably—the idealist's mistakes. His face, as middle life was beginning to shape it—with its subtle and sensitive beauty—was at once the index of his strength and his limitations.

When we reach the end of the book and reluctantly part company with the hero, he has been only lately bereaved, and is still, therefore, a young man; but his character is wholly formed, and we see clearly that his life must proceed, henceforth, smoothly upon the lines which have been projected for it. The author sums up the experience of her hero in the following paragraph, to which the most orthodox can take no exception:

He knew the perils of his own nature, and there was in him a stern sense of the difficulty of living aright, and the awfulness of the claim made by God and man on the strength and will of the individual. It seemed to him that he had been “taught of God” through natural affection, through repentance, through sorrow, through the constant energies of the intellect. Never had the Divine voice been clearer to him, or the Divine Fatherhood more real. Freely he had received—but only that he might freely give. On this Christmas night he renewed every past vow of his soul, and in so doing rose once more into that state and temper which is man's pledge and earnest of immortality—since already, here and now, it is the eternal life begun.

Mrs. Ward has written this book with purpose and with conscience. It teaches true lessons, it paints real life and experience, and it is a worthy addition of the great English novels of our generation. It is a book which has seemingly been written with a heavy heart, and a sombre shadow lies across most of the pages; yet there runs through it all a note of hope and courage which finds its full expression in the last paragraph we have quoted. Of Louie's sad career and painful death and of the experiences and fates of other *dramatis personæ* our reader must learn from the book itself.

RECENT AMERICAN AND ENGLISH PUBLICATIONS.

HISTORY.

Dark Days in Chile: An Account of the Revolution of 1891. By Maurice H. Hervey. 8vo, pp. 341. New York: Macmillan & Co. \$3.

Upon the outbreak of the Chilean war Maurice H. Hervey was sent by the *London Times* to be its special correspondent at the scene of trouble. Mr. Hervey went out instructed to exercise his own best judgment as to the situation. He found, upon a thorough study of affairs in Santiago, that Balmaceda had been entirely misrepresented to the outside world, and that there was better reason for sympathizing with the president than with the revolutionists. His letters carried out that tone. But Mr. Hervey, who was the only special correspondent at that time in Chile for any North American or European journal, was pursuing a course which conflicted with the policy of the British Government and the British press. He was consequently recalled and superseded, his recall being for no reason whatsoever except his preference for Balmaceda. Mr. Hervey, however, is not to be suppressed. He tells his story exceedingly well in a book which is still timely and readable, and which has peculiar interest in the United States on account of our present diplomatic situation. Mr. Hervey inclines to the opinion that the attack upon the sailors of the United States ship *Baltimore* was connived at by the Chilean Government for political purposes.

The House of Cromwell and the Story of Dunkirk. By James Waylen. 8vo, pp. 389. London: Elliot Stock. 10s. 6d.

Evidently written by an ardent believer in the sainthood of the great Protector. The earlier portion of this book is en-

tirely devoted to the pedigrees and, in some instances, slight sketches of Oliver's descendants. The latter contains an interesting account of the Dunkirk transaction. Then come a collection of hitherto unpublished letters, written either by Oliver or his secretaries, making a valuable appendix to Carlyle's more important work. The book terminates with a heterogeneous collection of Cromwellian lore (including a reprint of the “Soldier's Pocket Bible”) and anecdotes, which form perhaps the most readable portion of this work.

The Bishop Hill Colony: A Religious Communitic Settlement in Henry County, Illinois. By Michael A. Mikkelsen, A. M. The Johns Hopkins Studies in Historical and Political Science. Baltimore: The Johns Hopkins Press. 50 cents.

The Bishop Hill colony possesses interest from various points of view. Its historical significance is great, for as a pioneer Swedish settlement of several hundred families it had much to do with the subsequent heavy migration of Swedes to Illinois, Wisconsin, and the Northwest. It is also interesting from the point of view of Church history, and it has its place among those curious communitic experiments of which the United States has seen so large a number. Mr. Mikkelsen is a post-graduate student in history at the Johns Hopkins University, and he has produced in this monograph a noteworthy contribution to the history of the origins of civil and religious society in the Northwest.

The Princess Tarakanova. By J. P. Danilevski. 304, pp. 252. London: Swan Sonnenschein & Co. 10s. 6d.

This story has all the defects of history and none of the merits of fiction. But to the student of Russian history it will

have an interest entirely apart from its merits, or demerits, as a novel. It deals with the attempt of the ill-fated Princess Tarakanova to oust Catherine II. from the throne of Russia, and is well described as "a dark page in Russian history." The portraits in the volume are interesting, and the frontispiece is really a striking and powerful picture. Mme. Ida de Mouchanoff's translation is good. She should turn her attention to a more promising subject than Danilevski.

BIOGRAPHY AND MEMOIRS.

Wendell Phillips: *The Agitator*. By Carlos Martyn. Special edition, revised. Paper, 8vo, pp. 600. New York: Funk & Wagnalls Company. \$1.

Carlos Martyn's life of Wendell Phillips has already been before the public for a year or two, but its appearance in a cheaper edition this year should give it a greatly increased sale and distribution. It is a wonderfully strong and clear recital of the career of the eloquent and courageous agitator for human freedom.

ESSAYS, CRITICISM, AND BELLES-LETTRES.

Francis Bacon and His Secret Society. By Mrs. Henry Pott. 12mo, pp. 421. Chicago: Francis J. Schulte & Co.

Whatever may be thought of the Bacon-Shakespeare controversy, it would be silly to deny the immense range of interesting and important information that the recent Bacon cult has succeeded in bringing to light. Mrs. Henry Pott, whose previous Baconian writings have so worthily attracted attention, has now brought out a volume of extraordinary interest entitled "Francis Bacon and His Secret Society," in which she endeavors to prove the existence in Bacon's time of a secret order of which he was the centre, and which had some connection with the inner circles of Freemasonry. Whether her theories are true or false, the book contains much that is curious and valuable.

Tales and Legends of National Origin or Widely Current in England from Early Times. With Critical Introductions by W. Carew Hazlitt. 8vo, pp. 501. New York: Macmillan & Co. \$3.50.

This collection contains ten supernatural legends, six feudal and forest legends, twelve romantic legends, and seven descriptive and humorous legends. The stories are clearly and well told, and the critical introductions embody, in the briefest possible form, the results of the best scholarship. The introduction to the Robin Hood legend, for instance, occupies some twenty-five pages, while one or two pages suffice for some of the others. The book is very handsomely made and printed, and it meets a very clearly defined want. It will become a standard.

A Primer on Browning. By F. Mary Wilson. 12mo, pp. 248. New York: Macmillan & Co. 75 cents.

This little book contains chapters on Browning's literary life and personal characteristics, but the bulk of it is devoted to introductions to the poems. It is arranged as a practical hand-book to accompany and aid the ordinary reader of Browning, and for this purpose it is worthy of the highest commendation.

Four Lectures on Henrik Ibsen. Dealing Chiefly with his Metrical Works. By Philip H. Wicksteed, M.A. 16mo, pp. 126. New York: Macmillan & Co. 90 cents.

Mr. Wicksteed is the young Unitarian clergyman who preaches in Dr. Martineau's old chapel in London, and who is the warden of the so-called Robert Elmsmere Hall. The first lecture is upon Ibsen's poems, the second on "Brand," the third on "Peer Gynt," and the fourth on Ibsen's social dramas. Students and readers of Ibsen will find this little book well worth buying.

Dante: His Life and Writings. By Oscar Browning. 16mo, pp. 104. New York: Macmillan & Co. 90 cents.

Mr. Oscar Browning wrote the article on Dante in the last edition of the *Encyclopædia Britannica*. He has revised and enlarged that article, and it appears as an attractive little volume.

Gossip in a Library. By Edmund Gosse. 8vo. London: William Heinemann. 7s. 6d.

This volume answers to its name: it is gossip, and about books. Most of them are old books—indeed, only three are by

living authors. It does not profess to deal with them systematically or completely. Mr. Gosse simply chats about each in turn in the capricious way in which a man might talk when showing his library to a friend. Sometimes he gives a real account of the volume, its history, importance, and contents. Sometimes he merely indulges in disjointed remarks. The essays which most readers will be interested to see are those on Camden's *Britannia*, the "Mirror for Magistrates," "What Ann Lang Read," the "Life of John Bunce," "Peter Bell and his Tormentors," and the Duke of Rutland's Poems. The title of the book, though accurate, is unfortunate. A writer of Mr. Gosse's position should avoid even the suspicion of a pun.

Goethe: His Life and Writings. By Oscar Browning, M.A. 16mo, pp. 152. New York: Macmillan & Co. 90 cents.

Mr. Browning's Goethe, like his Dante, is reprinted with alterations and additions from an article contributed to the *Encyclopædia Britannica*. It is an extremely useful and well-proportioned little sketch of Goethe's life and writings.

The Browning Cyclopædia. By Edward Berdoe. 8vo, pp. 572. London: Sonnenschein. 10s. 6d.

A guide to the study of the works of Robert Browning, with copious explanatory notes and references on all difficult passages.

"God and the People." By Charles W. Stubb. 8vo, pp. 156. London: T. Fisher Unwin. 5s.

A selection from the writings of Joseph Mazzini, bearing as sub-title "The Religious Creed of a Democrat."

Pictures of Travel. By Heinrich Heine. Two volumes, 8vo. London: William Heinemann. 5s. each.

The second and third volumes of the complete English edition of Heine's works, translated into English by Charles Godfrey Leland (Hans Breitmann).

POETRY AND THE DRAMA.

Political Verse. Edited by George Saintsbury. 16mo, pp. 289. New York: Macmillan & Co. \$1.

Mr. Saintsbury has gone through the range of standard English poetry, in order to cull out a special collection of the political verse of different periods in England. Nothing of the kind has been done before. The result is a little volume, more interesting as illustrative of history than as poetry *per se*.

The Flaming Meteor: Poetical Works of Will Hubbard-Kernan. With a Biographical Sketch by Hon. John R. Clymer. 12mo, pp. 270. Chicago: Charles H. Kerr & Co.

Will Hubbard-Kernan is so much better known as the quondam editor of the *Okolona* (Miss.) *States*, and as a young Northerner who went South after the war to identify himself more bitterly and vindictively with the "Lost Cause" than Robert Toombs himself, than by any other title to fame, that the public is hardly aware of him as a poet. The fact is that Mr. Kernan is essentially the poet rather than the journalist or politician. Most of his verses have appeared as fugitive newspaper pieces in small Western papers, but there is the true fire and ring in all of them. This collection, which hails from the West, is worthy of more attention than it is likely at the present moment to receive. It is to be hoped that Mr. Kernan will devote himself in good earnest to the further cultivation of his poetical muse.

The Tempting of the King: A Study of the Law. By William Vincent Byars. Paper, 12mo, pp. 53. St. Louis: C.W. Alban & Co. 25 cents.

This poem tells the story of the temptation of King David by the beauty of Bathsheba in a smooth and readable blank verse.

Concerning Cats. By Graham R. Tomson. 8vo, pp. 135. London: T. Fisher Unwin. 3s. 6d.

A volume of the Cameo Series, containing an anthology of poems concerning cats, by many authors, both English and French. Although by no means comprehensive, the selection is excellent. It contains a new poem by Mr. Cosmo Monkhouse—one of the best in the book—and many translated from the French by Mr. Edmund Gosse, while several French pieces, "too excellent to leave out, too subtle to translate," are included in their original form. Mr. Arthur Tomson's illustrations are quaint and pleasing.

The Profligate. By A. W. Pinero. pp. 123. London: William Heinemann. 2s. 6d.

The second volume of Mr. Pinero's dramatic works, containing, in addition to "The Profligate" itself, an introductory essay by Mr. Malcom C. Salaman, and an excellent reproduction of Mr. T. Mordecai's portrait of the dramatist.

Herrick's Works. Edited by Alfred W. Pollard. Two volumes. 12mo, pp. 318, 356. London: Lawrence & Bullen.

Messrs. Lawrence & Bullen have inaugurated their Muses' Library by a new edition of Herrick's poems, "The Hesperides" and "Noble Numbers," under the editorship of Mr. Alfred W. Pollard and with a preface by Mr. Swinburne.

FICTION.

Mr. Isaacs: A Tale of Modern India. By F. Marion Crawford. 12mo, pp. 320. New York: Macmillan & Co. \$1.

With all Mr. Marion Crawford's new stories appearing so frequently and maintaining so high a standard of merit, his original tale, "Mr. Isaacs," holds the first place in the list. His publishers, the Messrs. Macmillan, have been obliged to issue a new edition of it.

Philip; or, The Mollies' Secret: A Tale of the Coal Regions. By Patrick Justin McMahon. 12mo, pp. 578. Philadelphia: H. L. Kilner & Co. \$1.25.

This is a tale of the Pennsylvania coal regions based upon exciting incidents in the Molly Maguire troubles, and written from the moral and religious point of view of the Catholic Church.

A North Country Comedy. By M. Betham-Edwards. 12mo, pp. 347. Philadelphia: J. B. Lippincott Co. \$1.25.

A new English novel in Lippincott's copyrighted foreign series. A conventional English society story, with a little more of incident and movement than usual.

A Strange Elopement. By W. Clark Russell. 12mo, pp. 216. New York: Macmillan & Co. \$1.

This is another of Clark Russell's swinging, readable sea tales, the centre of interest being an elopement at sea in an open boat.

The Heiress of Greenhurst. By Mrs. Ann S. Stevens. Paper, 12mo, pp. 430. Philadelphia: T. B. Peterson & Bros. 25 cents.

Tales of Two Countries. By Alexander L. Kielland. London: Osgood & McIlvaine. 3s. 6d.

English readers already owe a debt of gratitude to Mr. William Archer for introducing them to the works of Ibsen and Maeterlinck. That debt is now increased by this volume of short stories by one whom Mr. Archer places on an equal eminence in Norwegian literature with Ibsen and Bjørnson. Kielland, Mr. Archer's preface tells us, came to the front some twenty years later than either of these writers, but he is already the author of a goodly number of books, both long novels and short stories, which we hope we shall soon have an opportunity of reading. Each of the tales in this volume is a gem, but they are all entirely distinct and breathe a different feeling. All make one think. Kielland is no mere storyteller. He has keen artistic and social sympathies, is realistic without being coarse, and above all is entirely readable and interesting.

The Tragic Comedians. By George Meredith. 8vo, pp. 258. London: Ward, Lock & Bowden. 6s.

The tragic love-story of Ferdinand Lassalle and Helene von Donniges serves Mr. Meredith as the subject-matter of this novel, which first appeared in book form in 1881. Mr. Meredith's chief authority was, in fact, the book written by Helene von Racowitz herself, and he has kept very close to her narrative, his characters being easily recognizable under the fictitious names with which he endowed them. This new edition has been carefully revised and corrected by Mr. Meredith, and has also the advantage of a brief introduction by the editor of the *Illustrated London News*, Mr. Clement Shorter, on Ferdinand Lassalle, judicious and carefully written, but giving too little attention, we think, to Lassalle's political career. An excellent portrait of Mr. Meredith forms a frontispiece to the volume, which also contains portraits of Lassalle and Helene.

Meredithians owe a debt of gratitude to the publishers for issuing this book in a binding uniform with Mr. Meredith's other works.

John Pas-Plus. By the Marquis of Lorne. Paper, pp. 237. 1s.

A volume of the Railway Automatic Library. The Marquis of Lorne must write something better than this if he wishes to gain any reputation as a novelist.

SCIENCE AND MEDICINE.

Homilies of Science. By Dr. Paul Carus. 12mo, pp. 327. Chicago: The Open Court Publishing Co. \$1.50.

These brief essays, chiefly upon religious thought and practical ethics, first appeared as editorials in the *Open Court*, a remarkably strong and original Chicago publication devoted to advanced thought. While these essays are opposed to some of the teachings of dogmatic Christianity, they are full of the spirit of the highest Christian morality, and are not in any true sense antagonistic to religious faith. They are constructive rather than destructive.

Geological Sketches at Home and Abroad. By Archibald Geikie, LL.D., F.R.S. 12mo, pp. 342. New York: Macmillan & Co. \$1.50.

Dr. Archibald Geikie is director-general of the geological surveys of Great Britain and Ireland, and is a bright and accomplished writer as well as a distinguished scholar. This volume is a collection of his fugitive essays and writings upon geological topics, and it covers a wide, terrestrial range. It deals with English, Scotch, French, Scandinavian, Swiss, and American geological topics, and is altogether a readable and charming volume.

The Story of the Hills: A Book about Mountains for General Readers. By Rev. H. N. Hutchinson, B.A., F.G.S. 12mo, pp. 370. New York: Macmillan & Co. \$1.50.

Like Dr. Geikie, Rev. H. N. Hutchinson, F.G.S., is also a distinguished British geologist. He dedicates his book to all who love mountains and hills. It deals with "The Mountains as they Are" in Part I. and "How the Mountains were Made" in Part II. It has a number of illustrations, and is a book which could be read by all young people with great profit and interest. Moreover, it is just the book for intelligent travellers who are making a sojourn in the Alps, the Rockies, or any other mountain region.

Helen Keller: Souvenir of the First Summer Meeting of the American Association to Promote the Teaching of Speech to the Deaf. Washington: The Volta Bureau.

The case of Helen Keller, who became totally deaf and blind at the age of eighteen months, and who now converses fluently and writes a beautiful hand, is one of the most interesting and remarkable in the history of modern methods for the instruction of blind deaf mutes. We do our readers a kindness in calling attention to this fascinating and extraordinary little publication.

EDUCATION AND TEXT-BOOKS.

Reading and Speaking: Familiar Talks to Young Men who would Speak Well in Public. By Brainard Gardner Smith, A.M. 12mo, pp. 165. Boston: D. C. Heath & Co. 65 cents.

Professor Brainard G. Smith, of Cornell University—the gentleman whose admirable instruction in the correct and fit writing of ordinary practical English has led to much needless controversy about schools of journalism—is the author of a little book which will be hailed with joy and gladness by young men in four hundred American colleges and universities, and big boys in four thousand high schools and academies. It is a practical, useful, every-day little treatise upon public speaking. This is a book that will sell in spite of everything.

Forensic Eloquence: A Treatise on the Theory and Practice of Oratory. By John Goss, A.M. 12mo, pp. 266. San Francisco: The S. Carson Co.

Somewhat in the line of Professor Smith's book, but less perfectly adapted to the use of students, is a volume on "Forensic Eloquence," by Mr. John Goss, of San Francisco.

La Famille de Germandre. Par George Sand. Edited by Augusta C. Kimball. 12mo, pp. 118. Boston: Ginn & Co. 65 cents.

Students of French will find Augusta Kimball's edition of George Sand's "*La Famille de Germandre*" a well-selected tale, conveniently printed and prepared.

Manual of Plane Geometry, on the Heuristic Plan. By G. Irving Hopkins. 12mo, pp. 187. Boston: D. C. Heath & Co. 75 cents.

The principles of geometry do not change, but there is such a thing as improving the methods of presenting and teaching geometry, and Mr. Hopkins' little manual would seem to be better adapted than anything that has yet been published for the presentation of plane geometry to young pupils.

BOOKS OF REFERENCE.

The Century Dictionary: An Encyclopedic Lexicon of the English Language. Prepared under the direction of William Dwight Whitney, Ph.D., LL.D. Six volumes. Vol. VI., pp. 1046. New York: The Century Company.

The delivery of the sixth and concluding volume of the Century Dictionary, covering a little more than the last seven letters of the alphabet, is a noteworthy event as marking the completion of one of the greatest of modern literary undertakings. The Century Dictionary will be received as the standard for many years to come by very considerably more than half of the English-speaking world. Far from being a disappointment, it is hailed by the intelligent public with delight and enthusiasm.

Rand, McNally & Co.'s Indexed Atlas of the World. Chicago and New York: Rand, McNally & Co.

What the great Century Dictionary is to other and less complete lexicons of English, Rand, McNally & Co.'s new Indexed Atlas of the World will be among other accessible atlases. The page is much larger than that of any other atlas, the maps are all new and embody the latest data, and the indexing features are by far the most complete and perfect ever attempted before. An exhaustive index accompanies every map. The maps of the States show absolutely every existing post-office, a thing probably never attempted before in a world atlas. The statistical tables, based upon the latest census-taking and illustrated with colored diagrams, are also of the highest value. Splendid maps of all the principal cities of the world are another feature of this entrancing publication. The enterprise of a Chicago house in preparing the completest historical and practical atlas ever devised is highly appropriate in this year which completes the fourth century since the voyages of Columbus gave a beginning to the modern science of geography.

State Legislation in 1891. A Comparative Summary and Index issued as a State Library Bulletin by the University of the State of New York at Albany.

This publication classifies, in the most summary way, the legislation of the various States enacted in 1891, just as its predecessor covered the same ground for 1890. This second bulletin is more complete and valuable than the first, which is the highest compliment that could be paid it. Mr. W. B. Shaw, who is a regular contributor upon these subjects to *THE REVIEW OF REVIEWS*, is the compiler of this volume, under the direction of Melvil Dewey, State Librarian. The great value of these

annual summaries is too obvious to be expatiated upon. To lawyers, members of legislatures, librarians, and students of legislation they are indispensable.

Index to Scribner's Magazine, Volumes I-X. New York: Charles Scribner's Sons.

Scribner's Magazine has completed ten half-yearly volumes, and many of the most noteworthy contributions of literature and knowledge in the last half decade have appeared in the pages of this great periodical. The very complete and perfectly prepared index of these first ten volumes is therefore a library convenience of much value.

The Overland Monthly. Volume XVIII. Second Series, July-December, 1891. San Francisco: The Overland Monthly Publishing Co.

The bound volume of the *Overland Monthly* for the last half of 1891 is especially interesting by reason of the development of illustrations. It is only by taking complete volumes of the *Overland* and running through the table of contents that one fully appreciates the importance of this magazine as an exponent of Pacific Slope life and affairs.

TRAVEL, GEOGRAPHY, GUIDES, ETC.

About Ceylon and Borneo. By Walter J. Clutterbuck, F.R.G.S. 12mo, pp. 275. New York: Longmans, Green & Co. \$2.

Mr. Clutterbuck is a Fellow of the Royal Geographical Society. Incidentally his book contains some bits of valuable information about Ceylon and Borneo, but practically it is made up of the most trivial irrelevancies. Nothing could be more painfully flat than Mr. Clutterbuck's anecdotes about fellow-travellers and his constant attempts at witticism.

Delagoa Bay: Its Natives and Natural History. By Rose Monteiro. 8vo, pp. 274. London: George Philip & Son. 9s.

Very little scientific or geographical information of value can be expected of a book which the author herself acknowledges is mainly composed of letters written to home friends to describe her life and work. It is, however, brightly written and interesting. The twenty illustrations are mainly entomological.

The Real Japan: Studies of Contemporary Japanese Manners, Morals, Administration, and Politics. 8vo, pp. 364. London: T. Fisher Unwin. 7s. 6d.

These "Studies" are for the most part based upon a series of letters contributed by the author to the *Pall Mall Gazette* and other influential journals. Mr. Norman enjoyed unique opportunities for studying the country, and his book may, therefore, be assumed to be, for a time at least, the *dernier mot* upon the subject. The illustrations are from photographs taken by the author.

H. R. H. the Duke of Clarence and Avondale in Southern India. By J. D. Rees. 8vo, pp. 219. London: Kegan Paul, Trench, Trübner & Co.

An authoritative account of the recent visit of the late prince to Southern India. The book also contains a narrative of elephant-catching in Mysore, by Mr. S. P. Sanderson.

CONTENTS OF REVIEWS AND MAGAZINES.

AMERICAN AND ENGLISH.

Albemarle.

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2. Farm Laborers and their Friends. William E. Bear.
3. Hodge at Home. Mrs. Stephen Batson.

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The Literature of Advertisements. Jessie P. Findlay.
Islay Parliaments. D. Anderson.

Scribner's Magazine.

Paris Theatres and Concerts.—I. William F. Apthorpe.
Crime and the Law. Frederick Smyth.
A Day with the Donkey-Boys. E. H. and E. W. Blashfield.
Bokhara Revisited. Henry Lansdell.
Some Unpublished Correspondence of Washington Allston.
Bayreuth Revisited. H. E. Krehbiel.
American Illustration of To-day.—First Paper. Wm. A. Coffin.

Strand.—December.

Sir Augustus Harris. With Portrait.
Ghosts. Irving Montagu.
An Unpublished Letter of Charles Lamb.
Portraits of Mary Anderson, Andrew Lang, Lord Coleridge, Prince Bismarck, and others.
Christmas Crackers.

Sunday at Home.

The Apology of Aristides. Rev. Dr. Stokes.
The Religions of India, as Illustrated by their Temples.
Religious Life and Thought in Belgium.—II.

Sunday Magazine.

The Jewish Colony in London.—I. Mrs. Brewer.
Industries of the Holy Land. Rev. W. M. Statham.
Barbarous Russia. Mary Harrison.
Beyond the Frosty Caucasus. M. A. Morrison.
Our Children's Shelter. Baroness Burdett-Coutts.

Temple Bar.

The Wedded Poets—the Brownings. Mrs. Andrew Crosse.
Amiel's Journal.
Mirabeau.
Route Marching. Lieut.-Col. P. C. Whalley.
Charles James Napier.

Thinker.

Inspiration and Criticism. Prof. J. Iverach.
Mrs. Besant's Doubt, and her Interview with Dr. Pusey. Rev.
Dr. C. Chapman.

The Treasury.

Christ the Christian's Supreme Motive. C. H. Parkhurst.
Sheol. Prof. Thomas H. Rich.
Rev. George Adams. W. A. Dickson.

The United Service.

A Word on the Artillery Question. E. M. Weaver.
History of the U. S. Frigate *Constitution*. Capt. H. D. Smith.
Should our Harbor Defences be Controlled by the Navy? C.
Deems.

United Service Magazine.

Principles of Army Promotion. General Sir John Adye.
The Present Fortifications of Constantinople and its Environs.
—II. R. von Bieberstein.
The Three Ruling Races of the Future. —I. Col. H. Elsdale.
Sandhurst and its Legends. —III. Lieut.-Col. C. Cooper King.
Our Military Weakness in India. —III. C. B. Norman.
Our Non-Commissioned Officers. A Troop Sergeant-Major of
Dragoons.
Recreation Workshops for Soldiers. Rev. E. J. Hardy.

Victorian Magazine.

Further Confessions of an Opium Eater. Edited by Alex. H.
Japp.
Things to be Thankful For. Isabella Fyvie Mayo.
Charlotte Corday. Sara Tytler.

Welsh Review.

The Issue Outside the Forest of Dean. Harold Frederic.
A Welsh Programme. Alfred Thomas.
The Church in Wales. C. H. Glascombe.
The Priest in Politics. Sir Grattan Esmonde.
Theology and the Welsh University. Prof. W. Evans.

Westminster Review.

The Logic of a Ghost's Advocate. D. G. Ritchie.
Colonial Government of Great Britain.
Inspiration and Truth. Walter Lloyd.
Surgeon Parke's African Experiences. D. F. Hannigan.
Our Indian Frontier Expeditions. J. Dacosta.
Are Women Protected? Matilda M. Blake.
The Horrors of Sport. Lady F. Dixie.
On the Nature of State Interference.

Young Man.

How to Conquer an Audience. Interview with Rev. Price
Hughes. P. L. Parker.
"Autobiography of Mark Rutherford." W. J. Dawson.
The Home Life of Mr. Gladstone.
When I Was a Young Man. Prof. J. S. Blackie.

THE GERMAN MAGAZINES.

Alte und Neue Welt.—Einsiedeln. 50 pf. Heft 4.
The Disappearance of the Bison in America. (illus.) Guido
Weiss.
Hans Sachs. Dr. F. A. Wuth.
Aluminium.—Concluded.

Aus Allen Welttheilen.—Leipzig. 80 pf. December.
The Behring Sea Dispute. H. Becker.
Coasting Round Australia in 1885.—Concluded. (illus.) P.
Lehzen.
Caracas, the New York of South America. Dr. A. Olinda.
Catholic Missions in Polynesia.—Concluded. Dr. A. Vollmer.
A Journey to Russia.—Concluded.

Daheim.—Leipzig. December 5.

Otto Hegner. With Portrait.
The Monastery at Bebenhausen. (illus.) R. J. Hartmann.
Mozart's Last Days. (illus.) F. Pfuhl.
December 12.
Colds. Dr. M. Dyrenfurth.
Prehistoric America. (illus.) P. Schellhas.

December 19.

The German Christmas Hymns. A. Schmitthenner.

December 24.

Children's Games on the Congo. K. Meinhof.
The Kamarilla of Frederick William IV. T. H. Pantenius.

Deutscher Hausschatz.—Regensburg. 40 pf. Heft 4.

Palermo "la Felice." (illus.)
Crime or Madness? Prof. Gutherlet.
Johann Andreas Schmeller. With Portrait. Dr. von Lössl.
Peter Reichensperger, Member of the Centre in the German
Reichstag.
Dr. F. von Stableski, Archbishop of Posen-Guessen. With
Portrait.
The Marseillaise and the Russian National Hymn.

Deutsche Revue.—Berlin. 2 mks. December.

Count Albrecht von Roon.—XXXI.
Summer Holidays in Japan.—I. Otfried Rippold.
Sixteen Years in the Workshop of Leopold von Ranke.—Con-
tinued. T. Wiedemann.
Goethe's Grandchildren.—I. Schwabe.

January.

The War Question. General von Leszczynski.
Count Albrecht von Roon.—XXXII.
Animals' Food and How They Obtain It. R. von Hanstein.
Court Life at Berlin from 1836 to 1862. G. E. von Natzen.
Cardinal Haynald. Janka Wohl.
Sixteen Years in Ranke's Workshop.—Continued. T. Wiede-
mann.
Summer Holidays in Japan.—II. O. Rippold.
Modern Realism. Count E. von Lamezan.
School Reform in Germany in Relation to Hygiene. J. Koll-
mann.

Deutsche Rundschau.—Berlin. 2 mks. December.

The Museum at Gizeh. Heinrich Brugsch.
Karl Friedrich Reinhard, 1806-9. W. Lang.
The Poems of Conrad F. Meyer. Lina Frey.
The Domestic and Social Position of Chinese Women. Prof.
C. Arendt.
Women and Philanthropy. Julius Post.
James Russell Lowell. A. E. Schenbach.
Political Correspondence.—Prospects of Peace in Europe, the
Peace Congress, the Crisis in Brazil, the Pope and Italy.
etc.

January.

Danton.
Shakespeare's Historical Dramas from Richard II. to Richard
III.
Letters from Tunis.
Some New Letters of Gentz. E. Guglia.
Ubaldo Peruzzi. O. Hartwig.
The Berlin Theatres. K. Frenzel.
Political Correspondence.—The New Commercial Treaties.
Gen. von Caprivi's Speech on Peace, Rudini's Ministry, the
Archbishop of Aix, etc.

Frauenberuf.—Weimar. 5 mks. per annum. No. 12.

Love and Friendship in the Light of the New Woman Move-
ment. Louise Hitz.
The Third General Meeting of the German Woman's Reform
League.

Die Gartenlaube.—Leipzig. 50 pf. Heft 13.

Reinhold Begas. (illus.) Ludwig Pietsch.
Police and Criminals in Berlin. (illus.) Paul Lindenberg.
Reminiscences of Childhood at Weimar. (illus.) Lina
Schneider.

Heft 14.

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The Wendel Country. (illus.) Th. Gampe.
Gout. Prof. H. Kisch.
The Order of the Red Cross. C. Falkenhorst.
Music and National Wit. Dr. A. Reissmann.
Christmas Masquerading in Germany. (illus.) Dr. A. Tilla.

Die Gesellschaft.—Leipzig. 1 mk. December.

Third Open Letter to the German Nation. M. G. Conrad.
Leopold Sacher-Masoch and his Work. F. Hammer.
Giosué Carducci. With Portrait. H. Merian.
Friedrich Nietzsche.—Concluded. K. Eisner.

Konservative Monatsschrift.—Leipzig. 1 mk. December.

August Bebel. Dr. E. J. Wyneken.
The Lutheran Church in North America. J. Pentzlin.
Sociological Philosophy and Ethics. Fachtmann.
Emin Pacha.
From Marseilles to Teneriffe. E. von Rebeur.
Chronique—German Politics, etc.

Kritische Revue aus Oesterreich.—Vienna. 40 kr. December 1.

Heinrich and Richard Clam—Par Nobile Fratrum. Josef Freiherr von Helfert.
The Condition of the Press.
Foreign Politics. Dr. Wm. Lauser.

December 15.

The Present Position of the Austrian Parliament.
The New Continental System. G. J. Guttman.
Hypnotism and Suggestion. Dr. L. Hirschfeld.
The Freedom of the Pope and the Church.

Nord und Süd.—Breslau. 2 mks. January.

Heinrich von Sybel. With Portrait. J. Caro.
Kutais, the Old Capital of Imeretia. B. Stern.
Moltke as a Teacher.—Concluded. Felix Dahn.
The National Significance of Frederick the Great. G. Winter.

Preussische Jahrbücher.—Berlin. 1 mk. 50 pf. December.

Leut.-Gen. Count von Götzen. H. von Wiese.
Truth and Fiction about Japan.
School Reform.—The Classical Gymnasium and the Real Gymnasium. Fr. Paulsen.
Stock Exchanges and Banks. L. Goldschmidt.
Political Correspondence.—Speeches on Peace, the Social, Political, and Economic Condition of Russia, Russian Influence in France, etc.

Schorer's Familienblatt.—Berlin. 75 pf. Heft 4.

Paul Mohn and his Books for Children. With Portrait and Illustrations. A. Orwil.
Our Amateur Photographic Competition. (Illus.)
Mozart's Centenary. (Illus.) A. Kohnt.
Helene Lange and the Woman Question. With Portrait. J. Adam.
Girls' Schools. Mathilde Heinrich.

Sphinx.—Gera (Reuss). 1 mk. 50 pf. December.

Three Years with the Shakers. P. Breikreuz.
The Early History of Somnambulism.—Concluded. C. Kiesewetter.
The Mysticism of Lunacy.—II. Dr. L. Kühlenbeck.

Ueber Land und Meer.—Stuttgart. 1 mk. Heft 6.

The Landgraf of Thuringia. With Illustrations of Castle Reinhardsbrunn. A. Trinius.
Military Punishments.
Count von Moltke's Letters to his Wife.—Continued.
Moltke's Letters on the Franco-German War.
A Voyage to Corsica. (Illus.) Irene, Freifrau von Taube.
Submarine Volcanoes.
The "Good Old Days" in Prussia. (Illus.)
Emil Holub's South African Exhibition. (Illus.)
The Care of Oil Lamps. Max Mirus.
Mozart. With Portraits and Illustrations. H. von Wolzogen.
Rain-making Experiments.

Unsere Zeit.—Leipzig. 1 mk. Heft 12. (Last Number.)

The State of the Future as Reflected in the Modern Novel. J. E. Freiherr von Grothuss.
Painting at the Third Annual Exhibition at Munich. H. A. Lier.

Count Tolstoi. Fritz Lemmermayer.
The Present Position of Psychological Research. Dr. M. Kromenber.
Another Look at Finland. F. Bienemann.

Velhagen und Klasing's Monatshefte.—Berlin. 1 mk. 25 pf. Heft 4. Christmas Number.

Modern Fans. (Illus.) Cornelius Gurliitt.
The Italian Royal Family. With Portraits. Helen Zimmern.
Frederick the Great and German Literature and Language. Dr. J. Wychgram.
Sign Language, the Volapük of the South. Th. Trede.

Heft 5. New Year's Number.

The Niagara Falls in Winter. (Illus.) Hans Bohrdt.
Modern Pianists. With Portraits. F. Pfohl.
Circus Life. (Illus.) Paul von Szczepanski.
Berlin Theatres from September to November, 1891. (Illus.) H. von Zobeltitz.

Vom Fels zum Meer.—Stuttgart. 1 mk. Heft 5.

Our Navy. (Illus.) C. Benckard.
From Sinai to Sichern. (Illus.) H. Brugsch-Pascha.
What is Electricity? (Illus.) Carl Cranz.
The French Alpine Army Corps. (Illus.) M. von Engelstedt.
Christmas and New Year in Greece. Alex. Braun.
Notes from Hendschel's Sketch-books. (Illus.) C. Hecker.
The National Memorial to the Emperor William. (Illus.) O. Feising.

Westermann's Illustrierte Deutsche Monatshefte.—Brunswick. 4 mks. quarterly. December.

Queen Katharine of Westphalia. With Portrait. E. Schmidt-Weissenfels.
Vienna and its Neighborhood. (Illus.) Eduard Zetsche.
Mozart's Father, Leopold Mozart. With Portrait. F. A. v. Winterfeld.
Modern Remedies. H. Ahlgreen.
The Pruning of Forest Trees in Autumn. Julius Blanc.

January.

Metternich. With Portrait. K. T. Heigel.
The Moorish Culture of the Middle Ages. (Illus.) G. Diercks.
Plants in Rooms as Purifiers of the Air. E. Ebermayer.
Two Women at the Weimar Court in the Time of Goethe. With Silhouettes of Frau von Schardt and Frau von Werhern.
Honor. L. Fuld.
Opinions of Kant on his Century. R. v. Schubert-Soldern.

Das Zwanzigste Jahrhundert.—Berlin. 1 mk. November 15.

The Born Criminal, Punishment, and the Public. Dr. A. von Bentevegni.
Poems by H. Hildebrandt and others.
Hoffmann von Fallersleben.—Continued. Xanthippus.
Count Tolstoi: a Critical Study.—Continued. Dr. R. Penzig.
An Open Letter to Dr. Isidor Feilchenfeld. Sally Simon der Tilles.

THE FRENCH MAGAZINES.

L'Amaranthe.—For Girls. Paris. 1 fr. 50 c. December.

Christmas in By-Gone Days. (Illus.) E. S. Lantz.
A Fortnight at Batavia. With Portrait. Carlotta Patti.

Bibliothèque Universelle.—Lausanne. December.

The Origin of the Swiss Confederation. N. Droz.
Sir Henry Bessemer, a Creator of the Age of Steel. G. van Muyden.
Graphology.—Concluded. A. Glardon.
Chroniques—Parisian, German, English, Swiss, Political.

January.

The Note-Issuing Banks of Europe. Dr. W. Burckhardt.
The Real Evolution of French Literature. E. Rod.
Alexandre Raditschev, a Russian Publicist of the Eighteenth Century. L. Leger.
Peace in Europe. E. Tallichet.
Chroniques—Parisian, Italian, German, English, Russian, Swiss, Political.

Journal des Economistes.—Paris. 3 fr. 50 c. December.

Fifty Years' Jubilee of the *Journal des Economistes*.
After the Victory of the Socialists—Pictures of the Future. According to Eng. Richter. A. Raffalovich.
Railway Tariffs. M. Duverger.
The Scientific and Industrial Movement. D. Bellet.

Proceedings of the Academy of Political and Moral Science. J. Lefart.
Trade Unions in England. E. Castetot.
Letters from Italy, Hungary, and Canada.
The Congress at Rome. F. Passy.
Protection and Cheap Goods. D. Zolla.
Report of Meeting of the Society of Political Economy on December 5.

Magasin Littéraire.—Ghent. 1 fr. December 15.

The Labor Encyclical. G. Cooreman.
Léon Bloy, Author. M. Dullaert.

Nouvelle Revue.—Paris. December 1.

The Journal of a Futile Excursion to Paris. Carlyle.
Elements of War. G. G.
Madrid. Marquise de San Carlos.
The Marriage of Mlle. Ogareff. Princess Shakhovskoy Strechneff.
Daughter of Eve. Gustave de Lamballe.
Meharists. Paul Laurengin.
Two True Stories. Léo Watrin.
Birds of Passage. (Poem.) André Lemoine.
Autumn Pictures. Charles de Borden.
Three Months of Science. Stanislas Meunier.
Necessary Instruction. Edouard Fuster.

Universal Time and the Geographical Congress at Berne.
Tondini de Quarenghi.
Foreign Politics. Madame Juliette Adam.

December 15.

The Phantom of Orient. M. Pierre Loti.
Neurosis in Three Women of Genius. Cesare Lombroso.
The Tonat Question. Commandante Grandin.
A Volunteer (1792-98).—1st part. Mme. Jane Dieulafoy.
Cato: Phantasmagoria-Ton-tat-Dam. Rear-Admiral Reveillère.
The Marriage of Mlle. Ogareff.—End. Princess Shahovskoy.
Streichneff.
Going Upward. M. Gabriel Sarrazin.
The Great Manœuvres. G. G.
Letter from Alsace. An Alsatian.
Lord Lytton. Frederic Lollée.
Foreign Politics. Madame Juliette Adam.

Réforme Sociale.—Paris. 1 fr. December 1.

The Home. M. de Loynes.
The Communes of Limousin from the 12th to the 15th Century.
L. Guibert.
Charity Organization in France. M. Lefébure.
Congress at Berne on Accidents to Workmen. J. Cazaieux.

December 16.

Sicily, the Country and its People. R. Bazin.
The Home.—Continued. M. de Loynes.
The Domain of Monthorin—an Example of Rural Patronage.
L. Hervé.
Workmen's Dwellings in Belgium, since the Law of August 9,
1889. M. Beernaert.

Revue d'Art Dramatique.—Paris. 1 fr. 25 c. December 1.

The Mise-en-Scène of Operas. G. Bapst.
Hedda Gabler.—II. Count Prozor.
The Theatre in the Work of Charles le Brun. G. Deymier.
Edouard Colonne. H. Imbert.

December 15.

Hamlet and the "Chronicles of Belleforest." H. Becque.
Cornille's "Rodogune." Mlle. Lerou.
Victor Hugo as a Critic and Playwright. H. Chapoy.
"The Crusaders," by H. A. Jones. F. Blazé de Bury.

Revue Bleue.—Paris. 60 c. December 5.

Free Trade and Peace. Frédéric Passy.
From New Orleans to Vicksburg.—Continued. M. Bouchor.
France in Algiers. Louis Vignon.

December 12.

Women in the XX. Century. P. Lafitte.
Theodore Fontane, German poet. T. de Wyzewa.
M. Alphand and the Public Works of Paris. P. Strauss.

December 19.

Litigation in the XVIII. Century. G. Larroumet.
The Antecedents of the Brazilian Republic. O. D'Araujo.
The Influence of the Press. A. Capus.

December 26.

The Campaign of 1891 in the French Soudan. A. Rambaud.

Revue des Deux Mondes.—December 1.

The Beloved. M. Gilbert Augustin-Thierry.
Sea-Ruffians. Vice-Admiral Jurien de la Gravière.
An Autonomous Colony. (The Cape.) ***
The Drums of the Fore and Aft. Translated from Rudyard
Kipling.
Language and Nationality. M. Michel Bréal.
Biographers and Critics of Rembrandt. M. Emile Michel.
Don Carlos in Poetry and History. G. Valbert.
Alfred de Vigny. (Review.) F. Brunetière.

December 15.

The Papacy, Socialism, and Democracy.—Part I. M. Anatole
Leroy-Beaulieu.
The Dupourquets. Eugene Delard.
The English in Burmah. Joseph Chailly-Bert.
The Great Frederic before his Accession. Ernest Lavisse.
Neo Malthusianism in England. Pierre Mille.

Revue Encyclopédique.—Special number on Russia. 2 fr. 50 c.
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The Intellectual Development of Russia. With Portraits.
Prof. L. Leger and Viscount de Vogüé.
Modern Russian Art. With Portraits and Illustrations.
The Russian School of Music. With Portraits.
Russian Caricature and Its Influence in France. (Illus.) John
Grand-Carteret.
The History of Russia: Its Relations with France, Its Govern-
ment, Economic Condition, Education, etc. (Illus.) Prof.
A. Rambaud and others.
Russia in Asia. With Map. G. Regelsperger.
Ethnology of Russia. With Map and Illustrations. G. de
Rialle.
The Army and Navy. (Illus.) D. Lacroix.
The Physical Geography of Russia. With Map. L. Delavaud.
St. Petersburg and Moscow. (Illus.) Mme. L. Paschkof.
The Russian Savants. With Portraits. M. Delines.

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My Explorations Across the Urals in Western Siberia. (Illus.)
Charles Rabot.
Prehistoric Anthropology and Archæology. (Illus.) E. Bor-
dage.
Portraits and Biographies of A. Dupuis, L. Marais, C. J. Thi-
ron, French actors.

Revue de Famille.—Paris. 1 fr. 50 c. December 1.

Iceland.—Continued. G. Pouchet.
The Evolution of the Operetta.—Continued. F. Sarcey.
The Mozart Centenary. F. Thomé.

December 15.

The Taming of the Shrew. Emile Faguet.
Iceland.—Continued. G. Pouchet.

Revue Française de l'Etranger et des Colonies.—Paris. 1 fr.
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The Russians and their Search for Open Communication with
the Atlantic. With Map. L. Wassa.
The Italians in Abyssinia. With Map.
The Quinquandon Mission in the French Soudan.—Concluded.

December 15.

Italian Irridentism. Sylvio.
France in Morocco.
The Algerian Commission and Report. G. Vasco.

Revue Générale.—Brussels. 1 mk. December.

The Origin of Socialism.—Concluded. Prosper Saey.
Letters from Florida.—Concluded. V. Watteyne.
Pierre Loti. Louis Belmont.
Jewish Customs at Madagascar. P. Camboué.
What to Read. G. Kurth.
The Royal Referendum. S. Deploige.

Revue du Monde Catholique.—Paris. 25 fr. annually. Decem-
ber.

A So-called New Mysticism. F. Garilhe.
Catholic Education in Ireland.—Continued. J. A. G. Col-
clough.
Man and Beast from Prehistoric Times to the Seventeenth Cen-
tury. J. d'Estienne.
The Austrian Alps.—Continued. G. Maury.

January.

A Young Emperor—William II. of Germany. Harold Frederic.
Man and Beast.—Concluded. J. d'Estienne.
The Austrian Alps.—Continued. G. Maury.

Revue Socialiste.—Paris. 1 fr. 50 c. December 15.

Schopenhauer, Philosopher and Moralist. E. Raiga.
Modern Secondary Education. P. Bug.
P. J. Proudhon. Raoul Snell.
The Financial Inquiry. A. Chirac.
Social Solidarity. Dr. J. Pioger.
The Socialist Congress at Erfurt. Benoît Malon.

THE ITALIAN MAGAZINES.

La Civiltà Cattolica.—December 5.

Political Activity among Italian Catholics.
Charity for the Poor Italian Nuns.
The Newly-Discovered Work of Aristotle.
System of Physics of St. Thomas Aquinas.
The Victims of Divorce.—Continuation. A Story.
Literary Reviews.

December 19.

Christianity Excluded from Public Instruction in Italy.
The Doctrine of St. Thomas Aquinas Regarding the Holy
Eucharist.

The Newly-Discovered Work of Aristotle.—Continuation.
Literary Reviews.
Apostolical Letter of Pope Leo XIII. Establishing the Japanese
Hierarchy. (Latin Version.)

La Nuova Antologia.—December 1.

The Lyrical Poems of Horace. O. Occioni.
The Constitutions of Italy from 1796 to 1815. L. Palma.
The Poet of the American War (Walt Whitman). E. Nencioni.
Russia and the Visits of M. de Giers. An ex-Diplomat.

The Palermo Exhibition. R. de Cesare.
Kaspar Hauser. A Biographical Sketch. R. Lanciani.

December 16.

France and Italy in 1876. A. d'Ancona.
The Causes of the Present Financial Crisis. A. T. de Johannis.
Foreign Politics and Military Expenditure. N. Marselli.
Historical Portraiture. E. Panzacchi.
The Various Italian Constitutions from 1796 to 1815. L. Palma.
The Death of Dom Pedro and the Present Difficulties of the
Brazilian Republic. A. Bruniati.

La Rassegna Nazionale.—December 1.

Eva. A Poem. A. Fogazzaro.
The Exameron.—III. A. Stoppani.
The Ancient Constitution of Sicily.—Conclusion. Duca di
Gualtieri.
Zoroaster.—Continuation. Translated from the English of
F. Marion Crawford, by Pietro Macchi.
A French Poet of the 16th Century (Colin Bucher, a contempo-
rary of Clement Marot). G. Grabinski.
A German Parish Priest. The Abbé Kneipp. A. Kanneri-
gieser.
L'Italia Eritrea. Crito.
A New Book by General Revel. E. A. Foperti.

December 16.

Wolfgang Amadeo Mozart. Written in honor of the Mozart
Centenary. R. Gandolfi.
The Crimean Expedition. Extracts from the Diary of a Pied-
montese Officer.—Continuation. A. di St. Pierre.
North America. Egisto Rossi.
A German Parish Priest. The Abbé Kneipp.—Continuation.
A. Kannergieser.
Ursolino Peruzzi. A Biographical Sketch. Matteo Ricci.
The Exameron.—Part III. continued. A. Stoppani.
Cardinal Lavigerie and the French Republic. A. A. di Pesaro.
On Sunday as a Day of Rest. A. Rossi.

La Scuola Positiva.—November 30.

The Jury System in Italy. X. Y.
Arithmetic in the Penal Code. S. Sighele.
Maurice Block and the 1st of May Question. F. S. Nitti.
Italian Penal Colonies in Africa. G. Leti.

Minerva.—International Review. November.

Mendelssohn and Goethe. Lily von Kretschmann.
Tolstoi in Private Life. Isabel Hapgood.
On Death. Guérin d'Angely.

THE SPANISH MAGAZINES.

L'Aveng.—November 30.

Barcelona Types. Amador Esteve.
Popular Anthropology. Empiric Medicine. Ignasi Valenti
Vivo.
The Study of Catalan Law. Alfons Suñol.
The Rusinhol-Casas Exhibition of Pictures. (Illus.) Raimond
Casellas Don.

Revista Contemporanea.—November 30.

Petroleum and its Products.—Concluded. Don José Rodri-
guez Mourelo.

Literary Events, 1890. Don Melchoir de Palan.
International Exchange. Don J. S. de Toca.

December 15.

Castilian Imitations of Don Quixote. Don Cesar Morius Garcia.
San Juan de la Cruz. Poem. Don Luis Marco.
The Princes of Spanish Poetry.—Continued. Don Juan Perez
de Guzman.
Urban Police in the Twentieth Century. Don Carlos Cam-
bronero.

THE DUTCH MAGAZINES.

De Gids.—December. 3s.

A Fin-de-Siècle Woman (Madame de Diffaud). Z. H. Hooizer.
The North Borneo Treaty. Prof. Van der Lith.
The New Art Museum at Vienna. Max Rooses.

Elsevier's Maandschrift.—December.

C. Bisschop. (Illus.) Mevrow van Westrheene.
A Day with the Fleet before Atjeh (Sumatra). (Illus.) Junius.

Vragen des Tijds.—December.

Burial Clubs. Dr. P. Van Geer.
Mendicancy in Holland. G. Emants.
The Materials and Processes of Paper Manufacture. P. Van
der Burg.

THE SCANDINAVIAN MAGAZINES.

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Communications from the Fredrika Bremen Society. By
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The Young Women's Christian Association. A. R.

Nordisk Tidskrift.—Stockholm. 17 kr. yearly.

On the Timber Trade. A. N. Klaer.
The Youth of Johan Henrik Keilgren. Henrik Schück.
The Art of the Future: Impressions from Paris. Georg Nor-
densvan.
A Leaf from the History of Present Day Mineralogical Re-
search. Mats Weibull.
Rome's Finest Lyrics in Swedish Dress. (Songs of Catullus.)
V. Lundström.
Tendencies of Nineteenth Century Literature. F. Vetterlund.
In the Offing. August Strindberg. Vald. Weidel.

Skilling Magazin.—Christiana. No. 47.

Extracts from Major-General Anker's Notes. C. J. Anker.
From Forest, Mount, and Sea. An Elk Hunt. G. Schröder.
Santi Pellegrino.

No. 48.

Mary Stuart. With Portrait.
Jenny Lind.
The Education of the French Nobility in the Middle Ages.
Leon Gautier.
Santi Pellegrino.

No. 49.

Among the Rocky Mountains. Hans Renach.
Extracts from Major-General Anker's Notes. C. J. Anker.
Reminiscences from Annam. Bailli.
The Education of the French Nobility in the Middle Ages. L.
Gautier.
Santi Pellegrino.

INDEX TO PERIODICALS.

Abbreviations of Magazine Titles used in this Index.

A. A. P. S.	Arena.	Esq.	Esquiline.	Nat. M.	National Magazine.
A. C.	Annals of the Am. Academy of Political and Social Science.	Ex.	Expositor.	N. C.	Nineteenth Century.

[It has been found necessary to restrict this Index to periodicals published in the English language. All the articles in the leading reviews are indexed, but only the more important articles in the other magazines.]

Unless otherwise specified, all references are to the January numbers of periodicals.

Abolitionists and Prohibitionists. NE.

Adams, John, Patrick Henry and, on Government Making, MAH.

Advertisements, Jessie P. Findley on, Scots.

Africa:

In Somali Land, David Kerr, GGM, Dec.

Surgeon Parke's Experiences, D. F. Hannigan, WR.

The Failure of the Nile Campaign, A. Forbes, CR.

Agriculture in the Universities, A. P. Laurie, ERL.

Alligator Hunters of Louisiana, A. Wilkinson, CM.

Allston, Washington, Unpublished Correspondence of, Scrib.

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America Discovered by the Chinese, Was, A. K. Glover, NAH.

Andes of the Equator, LH.

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Andrea Del Sarto (Italian Old Masters), W. J. Stillman, CM.

Arbitration, International, Eleanor L. Lord, AAPS.

Archaeology in Reading Museum, P. H. Ditchfield, Ant.

Architecture:

Architectural Aberrations—II., ARec.

The Battle of the Styles, A. D. F. Hamlin, ARec.

Architecture as a Fine Art, W. N. Black, ARec.

Byzantine Architecture—III., Prof. Aitchison, ARec.

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Aristides, Apology of, Rev. Dr. Stokes, SunH.

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Armies, United States and Foreign:

The Terrain in Military Matters, Lieut. H. A. Reed, JMSI.

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Discipline and Tactics, Capt. Moses Harris, JMSI.

Letters on Infantry—XIII., Princek. zu Hohenlohe, JMSI.

Remarks upon Infantry Attack, JMSI.

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Sir Chas. Dilke and the French Army, F. N. Maude, USM.

Principles of Army Promotion, Gen. J. Adye, USM.

Conveyance of Troops by Railway, J. S. Rothwell, USM.

Sandhurst and its Legends, Lieut. Col. C. Cooper King, USM.

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Our Non-Commissioned Officers, USM.

The Fortifications of Constantinople, R. von Bieberstein, USM.

Art and Engineering at Tuxedo Park, J. S. Haring, EngM.

Artillery:

Development of Rapid-Fire Guns, G. W. VanDeusen, JMSI.
Service Range-Finding, Lieut. Buckle, JMSI.
Artillery Questions of 1892, JMSI.
A Word on the Artillery Question, E. M. Weaver, US.

Astronomy:

Communication with the Planets, M. Amédée Guillemin, PS.
Inter-Astral Communication, C. Flammarion, NewR.
Astronomical Explanation of a Glacial Period, R. Ball, K.
The Fuel of the Sun, J. E. Gore, GM.
The New Astronomy, Sir R. Ball, FR.
Astruc, Jean, Howard Osgood, PRR.
Austen, Jane, and her Heroines, W. W. Fowler, MP.
Australasia: A Vindication, Sir Edward Braddon, JRCL.
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Avatar, Scots.

Bayreuth Revisited, H. E. Krehbiel, Scrib.
Beaconsfield Terraces, The, John Waterman, NEM.
Beginnings, The Problem of, Alfred H. Moment, BM.
Belgium: Religious Life and Thought, SunH.
Bells, Mission, Charles Howard Shinn, OM.
Bidder, The Rights of the Lowest, EngM.

Birds:

Birds and "Birds," Edith M. Thomas, AM.
The Northern Homes of our Winter Birds, F. A. Fulcher, YE.
Sparrows and Blackbirds, A. J. Bamford, CFM.
Blackie, Prof. J. S., CSJ; Autobiographical, YM.
Bokhara Revisited, Henry Lansell, Scrib.
Bonnevillie, Lake, Ancient Shore Lines of, W. M. Davis, GGM.
Boston, Ralph Waldo Emerson, AM.
Book of the Year, The Best, Sir Edwin Arnold and others, NAR.

Bowlders, Remarkable, David A. Wells, PS.
Boxing: With the Gloves, Daniel E. Dawson, Lipp.
Brazil: The Late Crisis and its Causes, C. De Kalb, F.
Brooks, Phillips, Rev., Julius H. Ward, NEM.
Browning, Robert, Reminiscences of, Bkman.
Buchanan, Dr. Gwin and Judge Black on, E. J. Coleman, OM.
Buddhism? What Ails, J. T. Gracey, HomR.
Buddhists of Japan, The Protestant, Rev. M. L. Gordon, MisH.
Burma and the Burmese, Laura H. Carson, Dem.
Burns Document, Bkman.
Burr's, Aaron, Conspiracy and Trial, W. S. Drysdale, Harp.
Calvinistic Church, Welsh, W. H. Roberts, ChHA.

Canada:

Canada's El Dorado, Julian Ralph, Harp.
The Active Militia of Canada, J. H. Woodside, O.
The Larger Unexplored Regions of Canada, GGM, Dec.
Canary Islands, Discovery of the, J. C. Beard, Dem.
Capital, Positive Theory of, Comments on the, QJEcon.
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Carlyle, Thomas:

The Carlyles and a Segment of their Circle, Bkman.
Conversations and Correspondence with Carlyle, CR.
Novel by "Wotton Reinfrid," NewR.

Cathedral, A Modern, R. W. Gibson, ARec.**Catholic Church:**

The Holy Coat, Rev. R. F. Clarke, Ant.
Catholic England in Modern Times, Rev. J. Morris, M.
Champagne, Land of, C. Edwardes, Mac.
Chaucer, Six Weeks with, Agnes M. Lathe, PL, Dec.
Child Problem in Cities, The, John H. Finley, RR.
Children, Hungry, H. C. Bourne, Mac.
Children, School, Free Dinners for, J. L. Davies, EdRA.
Children: Two Champions of the :
Elbridge Gerry and his Society, RR.

Benjamin Waugh and the British Children, RR.

Chili: Fall of Balmaceda, Black.

Christ the Christian's Supreme Motive, C. H. Parkhurst, Treas.
Christianity and Social Problems, Prof. C. A. Aiken, PRR.
Christmas and After: A Sermon, Rt. Rev. H. C. Potter, F.
"Christmas Society," The, and its Critics, CRev.
Church of England: Liberal Theology, T. C. Snow, CR.
Church in Wales, C. H. Glascombe, WelRev.
Church in the United States, Mr. Cabensley and the, CW.
Church, The Labor, in Manchester, IJE.
Church, The Expansion of the Local, A. E. Dunning, AR.
Civilization, The New, Depends on Mechanical Invention, Mon.

Clergy:

The Place of the Parson in Politics, Canon Barker, CR.
The Priest in Politics, Sir Gratton Esmond, WelRev.
Clergy Pensions, Rev. S. J. Eales, NM.

Coal Question, F. Brown, EconJ.**Cold, C.**

Coleridge, Lord, Portraits of, Str, Dec.
Coleridge, Poet, Unpublished Fragments, W. T. Brooke, NH.
Colonial Government of Great Britain, WR.
Colonists, Domestic and Social Life of the, E. E. Hale, Chaut.
Colorado Cañons, H. N. Hutchinson, K.

Columbus, Christopher:

The Birthplace of Columbus, L. A. Dutto, CW.
The Royal Patroness of Columbus, R. M. Johnston, CW.
The Enterprise of Christopher Columbus, A. Harvey, MAH.
The Columbus Portraits, Wm. Eleroy Curtis, Cos.
Columbus and his Times, W. H. Parker, GGM.

Conduct and Intellect, Authority in the Sphere of, IJE.

Congress: Mr. Speaker, Roger Q. Mills and Thomas B. Reed, NAR.

Conservative Influence, 1842-1892, Black.

Constantinople, Fortifications of, R. von Bieberstein, USM.
Constitution, History of the Frigate, Capt. H. D. Smith, US.
Correspondents at Washington, The Special, T. C. Crawford, Cos.

Costume, Evolution of Modern, Lida S. Foster, Dem.

Cowboy Life—II., The Corral, O.
Cricket and Cricketers, Black.
Crime Increased in Massachusetts? Has, W. F. Spalding, F.
Crime and Law, Frederick Smyth, Scrib.
Criminology, Arthur MacDonald, NE.
Criticism, Methodology of the Higher, Unscientific, HomR.
Criticism: Authors and Critics, A. Birrell, NewR.
Cycling for Girls, R. Cochran, Ata.
Custer's Last Battle, Capt. E. S. Godfrey, CM.
Czar, The, and Russia of To-day, W. T. Stead, RR.
Decorations, Domestic, Lady Colin Campbell, NatR.
Dilke, Sir Charles : Outside the Forest of Dean, WelRev.
Donna in 1891, Long.

Doyle, A. Conan, Portraits of, Str, Dec.**Dutch on Manhattan Island in 1598, Daniel Van Pelt, NatM.****Dysart, an Old Fife Town, D. S. Meldrum, EL.****Eastern Travel, Black.**

Economy, Every-Day, Georgia B. Jenks, CRev.
Editor-in-Chief, The, Col. Alex. K. McClure, Lipp.

Education: See also contents of *Education and Educational Review*.

An Experiment in Education—I, Mary A. Aber, PS.
Some of the Next Steps Forward in Education, SC.
Secondary Education in Census Years, J. H. Blodgett, SC.
The Amenities of the School Adjustment, T. J. Jenkins, CW.
State Education—Its Purposes and Needs, EdB.
The Kindergartens of San Francisco, M. V. Lewis, HM.
Instruction in French Universities, L. S. Rowe, AAFS.
The Higher Education and Christianity, C. F. Thwing, EdB.
Support of the Secondary and Higher Education, EdB.
The Education of the Future, Grant Allen, GT.
Day Training Colleges at Oxford and Cambridge, EdRL.
Universities and Elementary Education, F. L. H. Millard, NH.
Professional Training for Teachers, J. G. Fitch, EdRL.
About Schoolmasters, J. T. W. Penrowe, EdRL.

Egypt:

A Day with the Donkey-Boys, E. H. and E. W. Blashfield, Scrib.

From Cataract to Cataract, BM.

England in Egypt, Mme. Adam and Edward Dicey, NewR.
Electrical Transmission of Power, Earl of Albemarle, NC.
Elk in the Prairie Province, E. W. Sandys, O.
Encyclical, the Papal, Ethical Aspects of, Bro. Azarias, KJE.
Encyclical, Henry George and the, C. A. Ramm, CW.
Engineering, Art and, at Tuxedo Park, J. S. Haring, EngM.
Engineering, Worthless Government, George Y. Wisner, EngM.
England, Duke of Marlborough on, NewR.
English as a Study, Claims for, T. W. White, EdB.
Essex, A Corner of, Julia Cartwright, NatR.
Evolution, Rev. J. Gerard on, M.
Evolution, Mental, Prof. C. L. Morgan, Mon.
Exploring French in the Northwest, S. M. Davis, NatM.
Farmer, The Discontent of the, J. R. Dodge, CM.
Fencing and Fencers in Paris, Charles DeKay, Cos.

Fiction:

Dangers of the Analytic Spirit, Paul Bourget, NewR.
Early English Romances, Ly, Dec.

Finance and Banking:

Why the Silver Law Should be Repealed, G. S. Coe, F.
Small Currency, CJ.
Mr. Goschen's Currency Plan, BankL.
Progress of Banking in Great Britain and Ireland in 1891, BankL.

The Financial Outlook, W. R. Lawson, BankL.

Attempt to Estimate Circulation of the Rupee, EconJ, Dec.

The New Theory of Interest, W. Smart, EconJ, Dec.**Fishes: The Sea's Finny Nurselings, E. E. Prince, Long.****Fitzgerald, Percy, Leaves from a Diary by, GM.****Florida, West: A Short-Lived American State, H. E. Chambers, MAH.****Flower Girls of London, Emma Brewer, GOP.****Flying-Machine, The Aviator, M. G. Trouvé, PS.****Fowlers and Wild Fowling, Black.****Fox-Hunting in England, O.****France:**

Neo-Christian Movement, The, in France, E. M. de Vogüé, Harp.

Village Life, Rev. W. Tuckwell, CR.**Francis, St., of Assisi, NN, Dec.****Franklin, Benjamin, The Earlier Years of, T. J. Chapman, NatM.****French Novels and French Life, Andrew Lang, NAR.****Fruit-Ranching, H. Marshall, EL.****Fuel, The Newer Forms of, Hosea Paul, EngM.****Geology:**

Wrinkles on the Face of Mother Earth, Prof. Green, GW.

Astronomical Explanation of a Glacial Period, R. Ball, K.

Georgian Colony, Miss C. M. Yonge, MP.

Germany: Evolution of Socialist Programme, G. Adler, EconJ, Dec.

Ghosts:

- Irving Montague on Ghosts, Str. Dec.
The Logic of a Ghost's Advocate, D. G. Ritchie, WR.
Ghost Names, Canon I. Taylor, K.
Gibraltar for Twenty Centuries, CJ.
Gladstone, W. E., Home Life of, YM.
Goodwin, Bishop, Bishop Boyd Carpenter on, RC, Dec.
Goschen, Mr., and his Mission, A. E. Hake, NatR.
Gounod in Italy and Germany, Chas. F. Gounod, CM.
Government, Party, Charles Richardson, AAPS.
Grammar School Curriculum, Reform of the, AR.
Gravitation, Mystery of, J. E. Gore, NatR.
Harrison, Frederic, at Hasslemere, CSJ.
Hawthorne, Nathaniel, Personal Recollections of, Harp.
Health of the Survivors of the War, Dr. J. S. Billings, F.
Hebrews and the Exodus, Monuments and Papyri on the, HomR.
Hegel, The Ethics of, Rev. J. M. Sterrett, IJE.
Henry, Patrick, and John Adams on Government Making, MAH.
Henry, Prince, the Navigator, Martha J. Lamb, MAH.
Heresy Trials and the Briggs Case, Rev. Philip Schaff, F.
Holland: A Skating Trip, C. Whymper, LH.
Holy Coat of Trèves, Rev. R. F. Clark, Ant.
Homes, American, Mrs. Schuyler Van Rensselaer, F.
Hook-Swings in India, The Revival of, J. S. Chandler, MSH.
Horse, The Railway, and the Carrier's Horse, W. J. Gordon, LH.
Hospital Nursing, H. M. and R. Wilson, MP.
Hudson's, Henry, Voyage and its Results, J. G. Wilson, NatM.
Hughes, Rev. Hugh Price, on Conquering an Audience, YM.
Hugo, Victor, and his "Dieu," A. C. Swinburne, FR.
Humpty Dumpty, Adam Bede, Cos.
Hunger, Horrors of, N. Shishkoff, NC.
Huntington, Agnes, Lipp.
Hypnotism and Hypnotism, Dr. E. Hart, NC.
Idealism, The Critical Philosophy and, Prof. John Watson, PR.
Illustration, American, of To-day—I, W. A. Coffin, Scrib.
Income Tax, The Prussian, Joseph A. Hill, QJEcon.
India:
 Attempt to Estimate Circulation of the Rupee, EconJ, Dec.
 Our Military Weakness, C. B. Norman, USM.
 Our Frontier Expeditions, J. Dacosta, WR.
 Men-Servants in India, C. T. Buckland, NatR.
 Religions of India as Illustrated by Temples, SunH.
 Indian, Law for the, F. J. Stimson, LAH.
 Industries, Public Regulation of, W. B. Dabney, AAPS.
 Insects, Agnes Giberne on, NH.
 Inspiration of Truth, W. Lloyd, WR.
 Intemperance Successfully Combated, NewR.
 Islay Parliaments, D. Anderson, Scots.
 Italy, The Blind Guides of, Ouida, FR.
Jews:
 The Jews in New York, Richard Wheatley, CM.
 The Task of the American Jew, Rabbi H. Berkowitz, Men.
 Nationality and the Jews, Nina Morias Cohen, Men.
 The Jewish Question, CM.
 Anglo-Catholic Movement among Jews, Rev. F. Arnold, NH.
 Jewish Colony in London, Mr. Brewer, SunM.
 Journalist, Advice to a Young, Bkman.
 Jurisprudence in American Universities, E. W. Huffcut, AAPS.
 Kneipp, Farrer, and his Cold Water Cure, M.
Labor Questions:
 Wages in Mexico, M. Romero, NAR.
 The Evolution of Wage Statistics, C. D. Wright, QJEcon.
 Alleged Difference in Wages of Women and Men, EconJ, Dec.
 Labor Troubles in New Zealand, W. T. Charlewood, EconJ, Dec.
 Politics and Industry, T. Whittaker, Mac.
 Lamb, Charles, Unpublished Fragments of, W. T. Brooke, NH.
 Lang, Andrew, Portraits of, Str. Dec.
 Law Administration of Justice in America, W. Roberts, FR.
 Law: Crime and, Frederick Smyth, Scrib.
 Legislation, Social and Economic, in 1891, W. B. Shaw, QJEcon.
 Lincoln as I Knew Him, John H. Littlefield, BM.
 Life Worth Living? Is, M. Ellinger, Men.
 Lincoln, Abraham, Phillips Brooks, NEM.
 Literary Blunders, Some, W. S. Walsh, BelM.
 Literary Men and the State, W. E. Hodgson, NatR.
 Lodge, Thomas: An Elizabethan Lyrist, J. Buckham, PL, Dec.
 Logan Homestead, The, Washington, Harriet T. Upton, HM.
 Loomis, Elias, Sketch of, with portrait, PS.
 London of Charles the Second, Walter Besant, Harp.
 London School Board Election, Hon. L. Stanley, RC.
 Lottery, The Louisiana, Judge McGloin and J. C. Wickliffe, F.
 Lotus Land, C. W. Wood on, Arg.
 Lowell, James Russell, Henry James, AM.
 Lyric and Dramatic Matters, Thoughts on, Fred Lyster, BelM.
 Lyrist, An Elizabethan: Thomas Lodge, J. Buckham, PL, Dec.
 McCulloch, Rev. Oscar Carlton, A. Johnson, CRev; LAH.
 Machinery, Economic, The Story of, Stuart Wood, AAPS.
 Magazines, Old-Time, Frank H. T. Bellew, Cos.
 Man, East and West, Rev. S. A. Barnett, NC.
 Manhattan Island, The Dutch on, in 1598, D. Van Pelt, NatM.
 Manual Training and Health, Sir Philip Magnus on, EdRA.
 Maps and Map Drawing—What is a Map? J. W. Redway, GGM.
 Poets,

- Maps and Map Drawing—II., Jacques W. Redway, GGM.
Marble Faun, The: A Key to its Interpretation, NE.
Marriages, Should, be Indissoluble? T. S. Potwin, NE.
Marston, Philip Bourke, C. Kernahan on, FR; Last Poems of, GM.
Mechanics, America's Supremacy on—II., C. Sellers, EngM.
Men of Letters and the State, W. E. Hodgson, NatR.
Mexico, Wages in, M. Romero, NAR.
Militia of Canada, The Active, J. H. Woodside, O.
Mill, John Stuart, and the London and Westminster Review, AM.
Minister, Mediating Function of the Christian, P. S. Moxon, AR.
Mirabeau, TB.
Missions:
 The Beginning of Modern Wonders, A. T. Pierson, MisR.
 Christian Missions and the Highest Use of Wealth, MisR.
 Some Hindrances to the Work of Foreign Missions, MisR.
 Apostolic Missions and their Results, J. Rutherford, MisR.
 Missions and Language, P. F. Leavens, ChHA.
 How the Money is Spent, F. E. Haskins, ChHA.
 Work among the Eskimos, Rev. E. J. Peck, ChMisl.
 Missionary Problems in the Turkish Empire, C. C. Starbuck, AR.
Mississippi River, Names Given to the, J. V. Brower, GGM.
Moulton, Louise Chandler, GT.
Mount Adams, A Christmas Ascent of, John Corbin, O.
Mozart, F. J. Crowest on, Black.
Municipal Government, The Science of, F. P. Pritchard, AAPS.
Municipality, Political Organization of a Modern, AAPS.
Music as an Apocalypse of Heaven, David Gregg, BM.
Musical System, Psychological Aspects of Chinese, PR.
Musk-Ox, The, H. T. Martin, PS.
Mutual Aid among the Barbarians, Prince Krapotkin, NC.
Napier, Sir James, TB.
Navies, United States and Foreign:
 History of the Frigate *Constitution*, Capt. H. D. Smith, US.
 Should our Harbor Defences be Controlled by the Navy? US.
 The Apprentice System of the Navy, A. V. Wadhams, AR.
 Imperial Federation for Naval Defence, Lord Brassey, NC.
 The French Manœuvres of 1891, USM.
Nationalism, Some Propositions of, Edward Arden, Chaut.
Nature and Revelation, Aspects of, Sir J. W. Dawson, HomR.
Newcastle, Walls of, J. R. Boyle, MC, Dec.
New York, Old, James G. Wilson, Cos.
New Zealand, Labor Troubles in, W. T. Charlewood, EconJ, Dec.
North American Coast? Who first Explored the, BM.
Norwegian Literary Triumvirate, Ly. Dec.
Nursing in Hospitals, H. M. and R. Wilson, MP.
Novels, French, and French Life, Andrew Lang, NAR.
Old Men, C.
Old Oaken Bucket, The, Author of the, G. M. Young, NEM.
Oratory a Lost Art? Is, E. J. Edwards, Chaut.
Oracles: A Chapter in the History of, B. Williams, GM.
Paper-Making Industry, The, James F. Hobart, EngM.
Pardoning Power, The, David B. Hill, NAR.
Paris Theatres and Concerts—I, W. F. Aporthe, Scrib.
Farke, Surgeon, African Experiences of, D. Hannigan, WR.
Farrer, Dr. Joseph, Portraits of, Str. Dec.
Parliament:
 Conservative Influence, 1842-1892, Black.
 The Outlook of the New Year, Black.
Parnell and Butt: A Dialogue, H. D. Traill, FR.
Parson in Politics, The, Canon Barker and others, RC, Dec.
Pauperism and the Poor Law:
 The Effect of Taxation upon Pauperism, Bolton Hall, CRev.
 The Workhouse Christ, Help.
 Religious Instruction in Workhouses, Help.
 The Brabazon Scheme, Countess of Meath, Help.
 A Programme of Poor-Law Reform, Help.
 Model Workhouse Infirmary at Birmingham, Help.
 The Children in Workhouses, Help.
 Entertainments for the Workhouse, Help.
 The "Sorting" of Paupers, Edith Sellers, El.
Peace, A Palm of, from German Soil, Fanny Hertz, IJE.
Pensions Again: Time to Call a Halt, Gen. H. W. Slocum, F.
Pensions for the Clergy, Rev. S. J. Eales, NH.
Pestalozzi Town, A Day in, Kate Douglas Wiggin, OM.
Philadelphia: A Study in Morals, Barr Ferree, NE.
Philosophy, When should the Study of, Begin? B. C. Burt, SC.
Philosophy and Idealism, The Critical, Prof. John Watson, PR.
Photography:
 Winter Photography, W. I. Lincoln Adams, O.
 Photographs of the Men, Edward S. Holden, OM.
 Physical Culture—III., Walking for Rest, BelM.
 Physical Life—IV., Milton J. Greenman, Chaut.
Pigmy City in the Andes, Ruins of a, HM.
Pitt, William, Lord Rosebery's Biography of: Hon. R. Brett on, NC.
T. E. Keble on, NatR.
J. Skelton on, Black.
Plant Food, Storage of, F. L. Sargent, BM.
Pleasure, Sir H. Maxwell on, Black.
Pliny, Some Letters of the Younger, S. B. Platner, NE.
Poetry, Some Recent American, PL, Dec.
Poets, Minor, H. D. Traill, NC.
Poets, Wedded, Mrs. A. Crosse on, TB.

- Politeneas; The Decline of, Amelia E. Barr, Lipp.
 Political Economy: F. Y. Edgeworth's Lecture, EconJ, Dec.
 Politics and Industry, T. Whitaker, Mac.
 Politics:
 The Political Situation, AM.
 History of Political Parties in America, F. W. Hewes, Chaut.
 The Secret Ballot in Thirty-three States, J. B. Bishop, F.
 Pool-Gambling Allowed? Why is, Anthony Comstock, BelM.
 Pope, The, and the Future of the Papacy, F. H. Geffcken, F.
 Population, Our, and its Distribution, C. D. Wright, PS.
 Population of the Earth, The, PS.
 Pottery Industry, Recent Advances in the, E. A. Barber, PS.
 Presbyterian Church in Victoria, Australia, D. E. Jenkins, ChHA.
 Priest in Politics, The, Sir Grattan Esmonde, WelRev.
 Princeton University, Secret Societies of, T. Hotchkiss, MAH.
 Probability and Faith, Bishop Goodwin, CR.
 Progress in the Nineteenth Century, E. A. Freeman, Chaut.
 Prohibitionists, Abolitionists and, NE.
 Protection, Free Trade, and Colonial Trade, NC.
 Prussian Income Tax, The, Joseph A. Hill, QJEcon.
 Psychology as So-called "Natural Science," G. T. Ladd, PR.
 Punishment, The Theory of, IJE.
 Quorum, The Question of the, Manuel A. Martinez, NAR.
 Railways:
 "Ninety Miles in Eighty-nine Minutes," NAR.
 The Kansas Railroad Commission, Albert R. Greene, Cos.
 Reciprocity, Brazilian, and the Cold Facts, BelM.
 Reformatory, The Elmira, LAH.
 Residential Clubs for Young Men and Women, RR.
 Religion and Progress, Prof. Ernest Mach, Mon.
 Religions, The Three, J. S. Mackenzie, IJE.
 Religious Instruction in State Schools, G. M. Grant, EdRA.
 Religious Thought in the Russian Empire, N. Bjerring, PRR.
 Revelation, Nature and, Aspects of, Sir J. W. Dawson, HomR.
 River Valleys—II., Ralph S. Tarr, GGM.
 Ritschl's Theology, Rev. C. M. Mead, PRR.
 Rome: The Latest Discoveries, L. Borsari, Esq, Dec.
 Ruling Races of the Future, Col. H. Elsdale, USM.
 Russia:
 The Czar Persecutor, E. B. Lanin, CR.
 Barbarous Russia, Mary Harrison, SunM.
 A Railway Journey in Russia, C.
 Wolf-Hunting in Russia, Dr. E. J. Dillon, EI.
 The Czar and Russia of To-day, W. T. Stead, RR.
 Religious Thought in the Russian Empire, N. Bjerring, PRR.
 St. Louis, The City of, C. M. Woodward, NEM.
 Salon, The, M. Riccardo Nobili, Cos.
 Sandhurst and its Legends, Lieut.-Col. C. Cooper King, SM.
 Saratoga, The Battles of, J. G. Nicolay, Chaut.
 Satan in the Old Testament, Rev. T. W. Chambers, PRR.
 Savings Banks, School, in England, EdRA.
 Scientific Research, National Agencies for, Maj. Powell, Chaut.
 Sewage Disposal in the United States, G. W. Rafter, EngM.
 Shakespeare: The Whitman-Shakespeare Question, PL, Dec.
 Sheol, Prof. Thomas H. Rich, Treas.
 Sheshadri, Rev. Narayan, George Smith, MisR.
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 Socialism, Rev. James MacGregor, PRR.
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 Socialistic Programme in Germany, Evolution of the, EconJ, Dec.
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 Soul in Nature, Prof. Clifford on the, F. C. Conybeare, Mon.
 South, The Creed of the Old, B. L. Gildersleeve, AM.
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 What is Theosophy? M.
 Ought Theosophists to be Propagandists? Luc, Dec.
 A Bewitched Life, Luc, Dec.
 Some Postulates of Theosophy, Luc, Dec.
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 Programme by A. Thomas, WelRev.
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PUBLISHERS' ANNOUNCEMENTS.

OWING to the extraordinarily rapid growth of the circulation of THE REVIEW OF REVIEWS at the end of 1891 and in the first weeks of 1892, and further owing to some changes of management in the extensive mailing agency through which the REVIEW is sent to its subscribers, there was unavoidable delay in the transmission to regular mail subscribers of the December and January numbers, and it is feared that the same difficulties may slightly retard the distribution of the present February number. Hereafter, it is expected that all such embarrassments will have been removed and that the REVIEW will reach its readers with reasonable promptness.

The first edition of "Real Ghost Stories," which consisted of one hundred thousand copies, is exhausted and out of print. If a second edition is to be issued, announcement will be duly made.

The title-page and index for the fourth volume (Aug. '91—Jan. '92) of THE REVIEW OF REVIEWS is now ready, and will be sent free of cost to any reader on application.

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CONTENTS FOR MARCH, 1892.

Charles Haddon Spurgeon	Frontispiece	The Tammany Democracy	201
The Progress of the World—		The Late Khédive	202
Honest Politics the Main Issue.....	135	With portrait of Tewfik Pasha.....	203
Mr. Blaine and Mr. Harrison.....	136	Brazil and Fonseca.....	203
One Term Rather than Two.....	136	Dom Pedro and His People.....	203
The Cabinet, Especially Mr. Wanamaker.....	137	The New Constitution of Brazil.....	204
Greatness of the Supreme Court.....	138	Emile de Laveleye.....	205
Silver—Mr. Bland and Mr. Knox.....	139	The Minister Who Must Go.....	206
On Good Terms Again with Chili.....	140	With portrait of M. Durnovo.....	206
The Lottery's Funeral Notice.....	141	Some Railway Facts and Figures.....	206
Mortality in England.....	142	Peter the Great as Peter the Little.....	207
Disease Versus War.....	142	Heinrich von Sybel.....	208
The Death of the Prince.....	142	With portrait of Von Sybel.....	209
British Monarchy and Democracy.....	142	Jean Paul's Country.....	209
The Mighty Cardinal.....	144	Facts About China.....	210
The Church of the Old.....	144	The Work of the Recent Peace Congress.....	210
Spurgeon the Nonconformist.....	144	The French School-girl.....	211
The Chamberlain of London.....	146	The Japanese Woman.....	211
England in Egypt.....	147	The "Girls' Poly" of London.....	212
French Politics.....	147	Scientific Experiments in Philanthropy.....	213
The French Bulgarian Question.....	149	Mr. Chamberlain on Old-Age Pensions.....	213
Kaiser as Legislator.....	149	What Constitutes a Liberal Education.....	214
Russian Affairs.....	150	The Universities of the World.....	215
English Diplomatic Changes.....	150	The Evolution of the French Literature of To-day.....	215
The Late Lady Sandhurst.....	150	A Discourse on Boys.....	216
With portraits of Hon. Grover Cleveland, President Benjamin Harrison, Hon. James G. Blaine, Postmaster-General Wanamaker, the late Justice Joseph P. Bradley, Chief-Justice Melville W. Fuller, Hon. Richard P. Bland, the late Hon. John Jay Knox, Judge Henry Foster, of Chili, the late Duke of Clarence, Prince George of Wales, Mr. Benjamin Scott, Abbas II., M. de Freycinet, Father Anderledy, M. Clémenceau, M. Chadoigne, Lord Vivian, and Lady Sandhurst.....		Why "Hodge" Comes to Town.....	217
Record of Current Events	151	The Big Shops of To-day.....	217
With portraits of President Diaz and Catrino Garza.....		The New South.....	218
Current History in Caricature	154	An International Personality.....	219
With portraits of Mr. William Parkinson, and reproductions from leading cartoon papers of the world.....		Are Jews Becoming Christians?.....	220
Shall We Adopt a Sixteenth Amendment?	160	Reasons Against Opening the World's Fair on Sunday.....	220
Wisconsin's School of Economics and Politics	163	Cardinal Manning.....	221
With portrait of Prof. Richard T. Ely.....		The Catholic Revival.....	224
Laveleye on Democratic Government	165	The Next Pope.....	224
A Further Note on the "Poly" Excursions	167	The Papacy and the Labor Question.....	225
With portraits of Mr. Douglas Hogg, Mr. Robert Mitchell, and the Rev. Dwight L. Moody.....		Suggestions for a Labor Platform.....	226
Three Eminent Englishmen—		The City of the Kaiser.....	227
Character Sketches by W. T. Stead.....		Apropos of Mr. Parnell.....	227
I. Rev. Charles Haddon Spurgeon.....	169	The Duke of Clarence.....	228
With portraits of Spurgeon, and views of his residence and the Metropolitan Tabernacle.....		The Periodicals Reviewed—	
II. Cardinal Manning.....	182	The North American Review.....	229
With portrait of Cardinal Manning.....		The Forum.....	229
III. Sir Morell Mackenzie.....	189	The Quarterly Review.....	230
With portrait of Dr. Mackenzie.....		The Arena.....	230
Leading Articles of the Month—		The Contemporary Review.....	231
The Literary Output of 1891.....	191	Westminster Review.....	231
With portrait of Mr. Hamilton W. Mabie.....		Fortnightly Review.....	232
Hypnotism and Psychological Research.....	192	The National Review.....	232
With portrait of Mr. B. O. Flower.....		The Edinburgh Review.....	233
Darwinism so far a Failure.....	193	Welsh Review.....	233
With portrait of Professor Virchow.....		The Nineteenth Century.....	234
Gerrymander and the Choice of Presidential Electors.....	194	Harper's Magazine.....	234
How to Attack the Tariff.....	195	The Century.....	235
An Englishman's View of the New Orleans Affair.....	196	The Atlantic Monthly.....	235
The Louisiana Lottery.....	196	The New England Magazine.....	236
Anthony Comstock on Lotteries.....	197	Scribner's Magazine.....	236
Tax the Lotteries out of Existence.....	198	The Cosmopolitan.....	236
The Nicaragua Canal.....	198	The Chautauquan.....	237
The Commerce of the Great Lakes.....	199	The Charities Review.....	237
Our Militia System and Its Needs.....	200	Magazine of American History.....	238
Registry of Land Titles.....	200	Music.....	238
		School and College.....	238
		The "People's Friend" and its Editor.....	238
		The Archaeological and County Magazines.....	239
		The Idler.....	239
		The New Review.....	239
		The French Magazines.....	240
		Poetry and Art	241
		The New Books—	
		Mr. Hardy's "Tess of the D'Urbervilles".....	243
		Contents of Magazines and Reviews	248
		Index to Periodicals	257



THE LATE REV. C. H. SPURGEON.